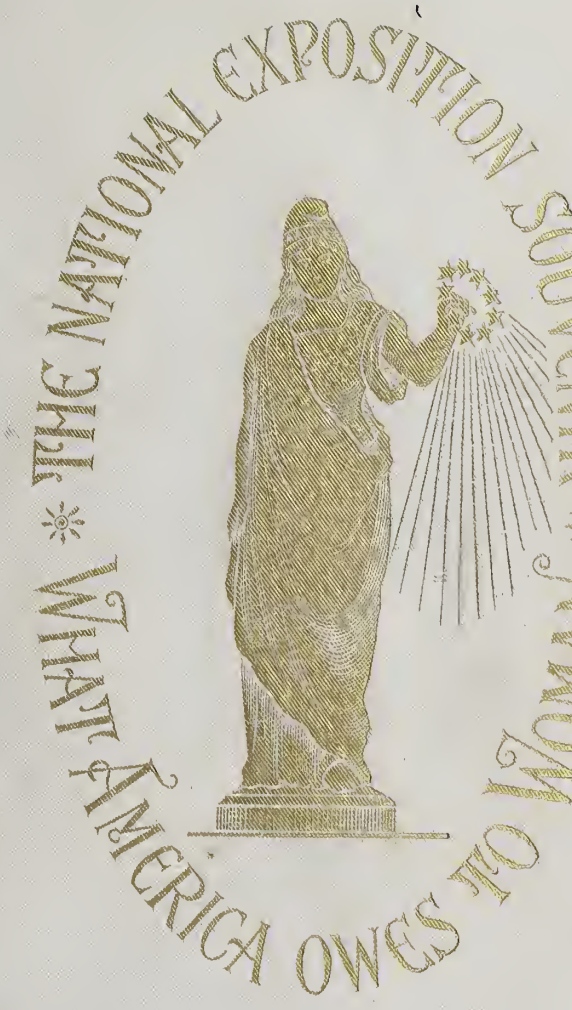
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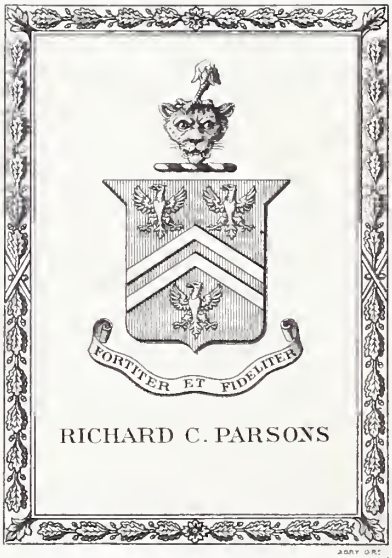
FORTITER ET FIDELITER
RICHARD C. PARSONS

To the Francis Ford
with best wishes
Julia S. Parsons
Santa Barbara April 8th 1940

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Martha Washington.

The National Exposition Souvenir

WHAT AMERICA OWES TO WOMEN

EDITED BY
LYDIA HOYT FARMER

WITH AN INTRODUCTION BY
JULIA WARD HOWE

BUFFALO
CHICAGO NEW YORK
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1893

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DEDICATED

TO

THE WOMEN OF AMERICA.

PREFACE.

As American women have been imperfectly represented to the world it is our aim in this volume to give a pen portrait of the American Woman Past and Present; not in the way of boastful assertions, nor by pleading for her rights which have already been awarded her; but by statements of her achievements in the lines of literature, philanthropy, church work, education, science, industry, medicine, business, art, music, invention, home life, domestic science, etc., that thereby the subtle, yet powerful influence of woman in the development of this great country may be manifested and strengthened. Thus there shall be constructed a fitting memorial of the American Woman of the Past, and an inspiring model for the American Woman of the Future.

We have endeavored to make this book a valuable Souvenir of the Columbian Exposition.

These portraits have been sketched by many pens, for no one writer could have accomplished the object desired.

When a work is written by so many persons, it cannot be expected that the editor will be responsible for the various opinions expressed by the writers; or that the responsibility of each author will extend beyond her own contribution.

As Editor, I desire to acknowledge my appreciation of the cordial coöperation of my collaborators in this work; and to thank the Board of Lady Managers of the Columbian Exposition, who have aided this enterprise by their interest and influence. I here offer also thanks to the editors of the leading magazines and journals, and to many others throughout this country, who have so courteously and promptly responded to requests for information upon various lines of woman's life and work, thereby greatly assisting in the laborious task of collecting necessary data in the several departments of this book.

To our Publisher, also, we are greatly indebted for the artistic setting of this National Exposition Souvenir, and for the use of many portrait plates prepared for "A Woman of the Century," recently published by Mr. Charles Wells Moulton.

LYDIA HOYT FARMER.

Cleveland, Ohio, May 1st, 1893.

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INTRODUCTION.

Mrs. Julia Ward Howe.

A SUMMING UP.

BY JULIA WARD HOWE.*

THE list of topics already treated of in the volume herewith given to the public would almost seem to leave no further ground to be occupied by a late attendant upon this Woman Symposium. So many special points have been touched upon and illustrated that it seems better to me to speak of women in a more general way, as inspiring and exalting influences in the communities in which they have attained the freedom of efficiency.

American women are usually considered as starting from a clear vantage ground in the race of life. As a body, they have enjoyed better opportunities of education than those enjoyed by their fathers and brothers. I mean by this to say that the average woman of American birth, breeding and parentage is often better informed and mentally disciplined than the average American man. The result of this appears in the exceptional respect and consideration shown to women throughout the country.

If this is true, and I think that it can not be denied, it is also true that women in America have a more difficult and complicated part to play than in other countries. Every enlargement of freedom brings with it an extension of moral responsibility; and our women, inasmuch as they are allowed a liberty of action and expression unparalleled in other countries, have a debt to discharge to society which cannot be brought home to women subjected to the closeness and harshness of an exclusively masculine rule.

With all that American women have contributed to the honor and well-being of the country, and with all the good that can truly be attributed to them in the various departments set forth in this volume, I do not feel that they have as yet fulfilled the measure of their obligations to the society which concedes to them so much. They are slowly learning to work together, to combine their efforts in favor of reform and of general culture. They must also learn to apply their genius and knowledge to practical ends and to leave no

*Author of "Battle-Hymn of the Republic," "Later Lyrics," "Words for the Hour," "From the Oak to the Olive," etc.

forbidding or distasteful problem unexplored or unexplained. American women should endeavor to reconcile the discords and contradictions which have hitherto divided the body of their sex, thus diminishing its power for good. The different classes of women have mostly what the French term a *raison d'être*, a reason for existing. Even the class which combines showy ambitions with poor and personal views has its uses. But in the domain of womanhood, the real should more and more absorb the unreal and illusory. The solid should displace the unsubstantial. And above all, the sympathy of kind should far transcend the antipathy of circumstance.

Woman is primarily the mother of the human race. She is man's earliest and tenderest guardian, his lifelong companion, his trusted adviser and friend. Her breath is the music of the nursery, the incense of the church. But Woman is also capable of becoming the bane of human society, a false light, luring to destruction, a plaything that explodes and destroys, an unreadable riddle of futility and falsehood. Now in the economy of morals, the good is not to contemn the evil, but to reclaim it. An Italian proverb says: "The bad makes itself respected;" but this really means that it cannot be passed by without notice, but imperatively calls for treatment and remedy. Our women have in this nineteenth century won for themselves new distinctions in many ways, on many fields untried before. Few may rejoice in this more sincerely than I do. But I desire to see them more thoroughly possessed with the great ideal of womanhood as something which they are more bound to serve and exalt than they are to distinguish and exalt themselves. And, as we are admonished that we cannot at once serve God and Mammon, I look earnestly to see them obey the noblest teaching both of their own sex and of its opposite. Intelligent men may flatter silly women, imperious men may subdue slavish wives and daughters, sensual men may corrupt unwary ones who attract them with the dangerous bait of physical beauty. But noble men will never reason down the souls of loyal and trusting women. They will never distort the truth of nature into a weary and unmeaning fable.

To see the best men move in sympathy and harmony with the best women, and to see both linked together by zeal and service to all ranks of their fellow creatures, this is what my heart desires, this is what American men and women owe to the country whose debt to them in the past may be recognized, while its claim upon them in the future extends far beyond the limits and the records with which we have become familiar.

SOME WOMEN IN AMERICAN HISTORY.

"*History is the essence of innumerable Biographies.*"—CARLYLE.

The names of Isabella of Castile, and Madame La Fayette, must not be overlooked in the list of women who helped to make American history. Miss Virginia F. Townsend, whose pleasing stories are well known, describes the scene at Santa Fé. Mrs. Jane G. Austin, whose sketches of colonial times have delighted so many, pictures the "Women of Plymouth Colony." Miss Lucy Larcom tells the story of "The Lady Arbella," in felicitous style. Miss L. T. Guilford makes a strong study of "Puritan Womanhood;" and Mrs. Elroy M. Avery relates many interesting details of "The Women of the American Revolution." By special request, Mrs. Ulysses S. Grant favors us with a charming autobiographical sketch, and this department properly includes brief mention of the "Wives of the Presidents."—EDITOR.

Mrs. Lydia Hoyt Farmer.

CHAPTER I.

WHAT AMERICA OWES TO ISABELLA OF CASTILE AND TO MADAME LA FAYETTE.

BY LYDIA HOYT FARMER.*

IT may be that it must fall to the lot of modern historians in weighing impartially the acts of men and women of history, measured only by the standards of right and justice to the human race, irrespective of epoch or environment, to lay bare the reprehensible deeds of past heroes and heroines, viewed from more enlightened standpoints of increased recognition of the equality of all men, irrespective of rank, race and color. Much of the lustre of renown of both Columbus and Isabella must be dimmed by remembrance of the Spanish Inquisition, and the slavery of the newly discovered natives of the western world. This very iconoclasm of heroic images is one of the evident signs of moral advancement in human standards which mark the progress of the pervasive influence of the Golden Rule of brotherly equality. Though our historical heroes consequently receive less blind worship as personifications of the highest ideals of youthful fancy, unblemished by the imperfections of common mortals; the glory of their heroism is no whit diminished, as the fact is thereby emphasized, that in spite of acknowledged human weakness, such great results may flow from human effort.

In this year of the four hundredth anniversary of the discovery of America by Columbus, this nation does well to render special honor to the memory of that courageous man, whom no obstacles could daunt, and no ridicule discourage. But let us recognize also two

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*Author of "A Knight of Faith," "A Short History of the French Revolution," "The Life of La Fayette," "Famous Rulers and Queens," "A Moral Inheritance," "A Story Book of Science," etc.

other instruments in the omnipotent plan. Two women must share this honor; the one, Doña Felipa, who brought to her husband as her marriage dower the geographical charts inherited from her illustrous father, the renowned navigator Palestrello; the other, the Spanish Queen who pledged her crown jewels as a guarantee of her imperial patronage and aid.

The declaration of Isabella: "I undertake the enterprise for my own crown of Castile, and will pledge my jewels to raise the necessary funds;" places her among the names of history, to whom special honor is due from American women.

Let us not forget that in thus declaring her espousal of this seemingly hopeless and visionary undertaking, she had the courage to brave the known disapproval of her royal consort, the sneers of an incredulous court, and the opinions of the most learned men of that day.

She was met by the sages of Salamanca with their glib, and as they thought irrefutable quotation from Lactantius, who was then considered one of the great luminaries "of what has been called the golden age of ecclesiastical learning."

"Is there any one so foolish," asks Lactantius, "as to believe that there are antipodes with their feet opposite to ours; people who walk with their heels upward and their heads hanging down? That there is a part of the world in which all things are topsy-turvy; where the trees grow with their branches downward, and where it rains, hails and snows upwards? The idea of the roundness of the earth is the cause of inventing this fable."

Still more grave were the objections advanced by the sages upon the authority of St. Augustine, for the doctrine of the antipodes was pronounced incompatible with faith in the Bible records; for, said they, "to assert that there were inhabited lands on the opposite side of the globe, would be to maintain that there were races not descended from Adam, it being impossible for them to have passed the intervening ocean. This would be therefore, to discredit the Bible, which expressly declares that all men are descended from one common parent." Upon a woman's heroism hung the discovery of a continent.

Isabella of Castile pledged not only her crown jewels, but she

risked her royal prestige, and endangered her proud fame in the eyes of all the world, when she espoused this supposed hopeless enterprise.

If Columbus had failed, if no vessels had ever reached the western lands, Isabella of Castile would have been written in historic annals as a weak and visionary queen. Such was the risk she ran, which in the light of the accomplished facts, we must not fail to remember in giving due credit to her brave resolve and daring deed.

The names of Columbus and Isabella are indissolubly entwined with the historic associations connected with the discovery of this Western Hemisphere. In order that the Santa Maria might sail the seas, in quest of a land unknown, the aid must come, by divine decree, through a woman's heart and hand, and the same wise plan each age unfolds, for to the world's great needs women must ever respond with helping hands and sympathizing hearts. American womanhood,—a brighter gem than that royal crown on Isabella's brow,—now gives the rank of queens to Columbia's daughters.

When the Pinta's gun broke the stillness of that momentous dawn, and the glad shout of "Land!" thrilled the morning air; before the sight of the weary seamen smiled the New World, like some fair Eden fresh from the hand of its Creator.

Over the Western World to-day, float the stars and stripes of our republic, and Columbia knows no monarch save freedom and truth, and the starry flag betokens that liberty does rule.

Freedom is the birthright of our nation, and the free school is the corner stone of the American Republic.

In this fair land woman is honored. "American women are the present and the future of American nobility. She has more reason than any other woman for being not only good, but elegant and refined. She has to make precedent and public opinion."

How white then should be the soul of every American woman. Upon her influence depends largely the spiritual forces which shall determine the status and progress of our nation.

Great opportunities in each individual life come but seldom. If lost they are lost forever. "An opportunity passed the thousandth part of a second has by that one leap reached the other side of a great eternity."

Isabella of Castile did not fail to seize her great opportunity. She did not sail with Columbus over unknown seas, but she made that sailing possible, when the ear of the world was deaf to the importunities of the Italian navigator.

Isabella exemplified the potent possibilities which may be started by a woman's heart and hand, and following her we behold that long line of illustrious women who, by their self-sacrificing lives have aided in the development of this country.

The royal standard of Isabella of Castile, planted upon the soil of the New World, four hundred years ago, has made possible the shining banner of American freedom.

To Madame La Fayette, also, belongs an honored place.

Mr. Chauncey M. Depew, in his memorable address, delivered at the unveiling of the Statue of Liberty in New York Harbor, the gift of France to America, thus ably comments upon the French Alliance and the debt America owes to General La Fayette:

"The French Alliance, which enabled us to win our independence, is the romance of history. It overcame improbabilities impossible in fiction, and its results surpass the dreams of imagination. The most despotic of kings, surrounded by the most exclusive of feudal aristocracies, sending fleets and armies officered by the scions of the proudest of nobilities, to fight for subjects in revolt and the liberties of the common people, is a paradox beyond the power of mere human energy to have wrought or solved. The march of this mediæval chivalry across our states, respecting persons and property as soldiers never had before, never taking an apple or touching a fence-rail without permission and payment; treating the ragged Continentals as if they were knights in armor and of noble ancestry, captivating our grandmothers by their gallantry, and our grandfathers by their courage, remains unequalled in the poetry of war. It is the most magnificent tribute in history to the volcanic force of ideas and the dynamic power of truth, though the crust of the globe imprison them.

"As the centuries roll by, and in the fulness of time the rays of Liberty's torch are the beacon lights of the world, the central niches in the earth's Pantheon of Freedom will be filled by the figures of Washington and La Fayette. It is idle now to speculate whether

our fathers could have succeeded without the French Alliance. The struggle would have been indefinitely prolonged and probably compromised. But the Alliance secured our triumph, and La Fayette secured the Alliance. The fabled argosies of ancient, and the armadas and fleets of modern times were commonplace voyages compared with the mission enshrined in this inspired boy. He who stood before the Continental Congress and said, 'I wish to serve you as a volunteer, and without pay,' and at twenty took his place with Gates, and Green, and Lincoln as major-generals in the Continental army. As a member of Washington's military family, sharing with that incomparable man his board, and bed, and blanket, La Fayette won his first and greatest distinction in receiving from the American chief a friendship which was closer than that bestowed upon any other of his compatriots, and which ended only in death. The great commander saw in the reckless daring with which he carried his wound to rally the flying troops at Brandywine, the steady nerve with which he held the column wavering under a faithless general at Monmouth, the wisdom and caution with which he manœuvred inferior forces in the face of the enemy, his willingness to share every privation of the illy-clad and starving soldiery, and to pledge his fortune and credit to relieve their privations, a commander upon whom he could rely, a patriot he could trust, a man he could love.

"La Fayette's farewell to Congress was a trumpet blast which resounded round a world then bound in the chains of despotism and caste. Every government on the Continent was an absolute monarchy, and no language can describe the poverty and wretchedness of the people. Taxes levied without law exhausted their property; they were arrested without warrant, and rotted in the Bastile without trial, and they were shot as game, and tortured without redress, at the caprice or pleasure of their feudal lords. Into court and camp this message came like the hand-writing on the wall at Belshazzar's feast. Hear his words: 'May this immense temple of freedom ever stand a lesson to oppressors, an example to the oppressed, a sanctuary for the rights of mankind, and may these happy United States attain that complete splendor and prosperity which will illustrate the blessings of their government, and for ages to come rejoice the departed souls of its founders.' Well might Louis XVI, more

far-sighted than his ministers, exclaim: 'After fourteen hundred years of power the old monarchy is doomed.'"

Let us recall a few of the eloquent words of the young Marquis de La Fayette, regarding his chivalrous espousal of the cause of the struggling republic, that we may make more manifest the debt which America owes to the heroic wife of this Knight of Liberty. Writing to Mr. Laurens, then President of Congress, La Fayette says: "From the moment that I first heard the name of America, I loved her; from the moment that I learned her struggles for liberty, I was inflamed with the desire of shedding my blood in her cause, and the moments that may be expended in her service, whenever they may occur, or in whatever part of the world I may be, shall be considered as the happiest of my existence."

La Fayette was not only the Knight of Liberty in two worlds and in two centuries, but was also the champion of law and order. Other men have fought for freedom, but few men in history have so truly and broadly comprehended the indissoluble tie which must ever bind liberty to law, if the shackles of oppression be unloosed, and the equal rights of men become the watchwords of national peace and prosperity.

And La Fayette's aid to America was largely due to the character and heroism of his wife. A more selfish and narrow-minded woman would have seriously hampered his philanthropic efforts, and might indeed have completely defeated them. Study the history of those times, and then try to answer the question, what would have been the result of the American Revolution without the aid of La Fayette?

To the discouraged American commissioners in Paris, La Fayette made this noble reply:

"I thank you for your frankness, but now is precisely the moment to serve your cause; the more people are discouraged, the greater utility will result from my departure. Until now you have only seen my ardor in your cause, but that may not prove at present wholly useless. If you cannot furnish me with a vessel, I will purchase one and freight it at my own expense, to convey your despatches and my person to the shores of America." And his young wife not yet eighteen, restrained her tears, lest he should be blamed,

and bravely determined to bear the parting uncomplainingly. Such a heroine as she afterwards proved herself to be, made her a truly worthy companion for her hero husband.

In the life of Madame de La Fayette, written by her daughter, Madame de Lasteyrie, this touching account is given of La Fayette's wife at this time:

"In the month of April, 1777, my father carried out his plan of going to America. It is easy to judge of my mother's grief on receiving tidings so new, so unexpected, and so terrible. In addition to all she was herself suffering; she had the pain of witnessing my grandfather's anger. 'The French ladies,' Lord Stomont, the English ambassador, wrote to his government, 'blame M. de La Fayette's family, for having tried to stop him in so noble an enterprise. If the Duc d' Ayen,' one of them said, 'crosses such a son-in-law in such an attempt, he must not hope to find husbands for his other daughters.'

"My mother felt that the more she excited pity, the more my father would be censured. All her endeavors were then to conceal the tortures of her heart, preferring to be thought childish or indifferent, to bringing down greater blame on his behavior."

La Fayette had been obliged, on account of French and English spies, to keep his sudden departure for America a secret even from his family, lest he should be forbidden by Louis XVI to openly avow any alliance with America; for at this time, the recent reverses in America influenced King Louis to distrust the expediency of an open alliance. Sovereign displeasure, La Fayette was well aware meant liability to the confiscation of all his property, and public disgrace. But he determined to brave all hazards, and relying upon the devotion of his young wife, which never failed him; he embarked in his gallant ship, *Victory*, purchased and equipped from his own private purse, and sailed towards the land of liberty.

And how did his young wife bear this seeming desertion? Madame de La Fayette herself thus writes:

"M. de La Fayette executed in April the scheme he had been forming for six months past of going to serve the cause of independence in America. I loved him tenderly. On hearing the news of his departure, my father and all the family fell into a state of violent

anger. My mother dreading these emotions for me, on account of the state of my health, alarmed at the dangers her dearly beloved son had gone to seek so far, having herself less than anybody in the world, the thirst of ambition and of worldly glory or a taste for enterprise, appreciated, nevertheless, M. de La Fayette's conduct as it was appreciated two years later by the rest of the world. Totally casting aside all care with regard to the immense expense of such an enterprise, she found, from the first moment, in the manner in which it had been prepared, a motive for distinguishing it from what is termed *une folie de jeune homme.* His sorrow on leaving his wife and those who were dear to him, convinced her that she need not fear for the happiness of my life, save in proportion to her fears for his. It was she who gave me the cruel news of his departure, and with that tenderness which was peculiar to her, she tried to comfort me by finding the means of serving M. de La Fayette."

La Fayette thus writes to his wife, during his first wearisome voyage to America, while tempest-tossed on board the *Victory:* "How many fears and anxieties enhance the keen anguish I feel at being separated from all that I love most fondly in the world! How have you borne my departure? Have you loved me less? Have you pardoned me? I hope that for my sake you will become a good American, for that feeling is worthy of every noble heart. The happiness of America is intimately connected with the happiness of all mankind. She will become the safe and respected asylum of virtue, integrity, toleration, equality, and tranquil happiness."

Again La Fayette writes to his wife after the Battle of Brandywine, while he lies wounded at Bethlehem, and Congress has been forced to adjourn to Bristol, as Philadelphia was thought to be in danger.

"As General Howe is giving rather pompous details of his American exploits to the king, his master, if he should write that I am wounded, he may write also that I am killed, which would not cost him anything; but I hope that my friends, and you especially, my dearest love, will not give faith to the reports of those persons who last year dared to publish that General Washington and all the general officers of his army, being in a boat together, had been upset, and every individual drowned. I must now give you your lesson as the wife of an American general officer. They will say to you: 'They

have been beaten;' you must answer: 'That is true; but when two armies of *equal number* meet in the field, old soldiers have naturally the advantage over new ones; they have besides had the pleasure of killing a great many of the enemy, many more than they have lost! They will afterwards add, 'All this is very well; but Philadelphia is taken, the capital of America, the rampart of liberty!' You must politely answer: 'You are all great fools! Philadelphia is a poor, forlorn town, exposed on every side, the harbor of which was already closed; though the residence of Congress lent it—I know not why—some degree of celebrity.' This is the famous city which, be it added, we shall sooner or later make them yield back to us. If they continue to persecute you with questions, you may send them about their business in terms which the Vicomte de Noailles will teach you."

Thus the brave young Marquis laughed at his wound, and made merry of the unavoidable misfortune which had befallen him, still stanch in his devotion to his American friends. Realizing that the French Alliance hung upon Lafayette's enthusiastic efforts in the French court, the following lines from a letter from Washington to the American Commissioners in Paris, which letter passed the French fleet of deliverance on the way, will reveal the almost hopeless condition of affairs in America at that critical period of our national history. Washington writes:

"If France delays a timely and powerful aid in the critical posture of our affairs, it will avail us nothing should she attempt it hereafter. We are at this hour suspended in the balance. In a word, we are at the end of our tether, and now or never deliverance must come."

When treachery and falsehood joined their crafty hands in fellowship, and together working their machinations, strove by base insinuations to break down the influence of Washington, the true-hearted La Fayette could not be weakened in his friendship by any artful plot, nor could his firm alliance be shaken by any promises of rank or power. Though La Fayette's entire life had been spent in ease and luxury, he repined not at scanty provisions nor great privations, but rather gloried in his personal sacrifices in behalf of his American comrades. That the suffering Continental army might be re-clothed, La Fayette started a relief fund from his private purse, offering the

American ladies who were making donations in aid of the ragged troops, 100 hundred guineas in the name of Madame La Fayette. When in 1779 La Fayette returned to France to seek aid for the struggling Americans, so enthusiastic were his efforts in behalf of America, and such his perseverance, that the prime minister of France exclaimed in astonishment, "He would unfurnish the palace of Versailles to clothe the American army!" to which La Fayette eagerly responded, "*I would!*" So earnest was his zeal that he offerred to pledge his entire fortune in the cause of the Republic.

Let Americans answer the question, what would have been the result to our nation, if at this time, the wife of La Fayette had asserted her own selfish, though perfectly natural claims, in opposition to the seemingly hopeless cause of a despised and foreign nation. Like Isabella of Castile, she did not sail the seas, nor did she fight for American independence, but she made possible, by her self-sacrifice, the devotion of the sword and zeal of the Knight of Liberty in the momentous crisis of our national history. Madame La Fayette gives the following account of the close of the American Revolution:

"During the campaign of Virginia, M. de La Fayette was unable to correspond with us, and the newspapers described his situation as almost desperate. I succeeded in keeping the most alarming circumstances from my mother's knowledge, as she had, in 1777, concealed her fears from me, but I could only spare her part of my anxieties. We received the news of the surrender of Yorktown, and of the capture of Lord Cornwallis, and of his army, prepared by this campaign of Virginia which had been conducted in so remarkable a manner. Its happy conclusion is one of those wonderful events for which we must be grateful to Him who alone gives talent and success.

"M. de La Fayette, and M. de Noailles had escaped, for this campaign at least, from the dangers of war. Everybody repeated that its glorious termination was M. de La Fayette's work; he had prepared all in the midst of nearly unconquerable difficulties, and, what was still more gratifying, we learned that, notwithstanding the entreaties which had been made to him, he had relinquished the glory of terminating all himself, and had awaited the arrival of M. Washington and M. Rochambeau, in order that the success should be more certain, and should be obtained at the cost of less bloodshed."

The English had looked with exultation and disdain upon their apparently weak foe, and Lord Cornwallis had confidently written: "*The boy cannot escape me!*" But the despised "Boy," was of a more heroic and irresistible nature than the proud general imagined, and gave him a most perplexing chase in a sort of military game of "hide-and-seek," and at length the young Marquis caught his boastful foe in so cunning a trap that all the English hosts could not deliver him; and this same triumphant "Boy," stood by and witnessed his surrender. The young girl-wife in France glories most of all in her husband's relinquishment of personal glory, to spare bloodshed, and his unselfish resignment of his merited place, that thereby greater honor should crown the head of Washington.

With the honored names of the women of our American Revolution, let us write the name of Madame La Fayette, and let their shining memories be entwined together, as we render the homage of grateful recollection. As the names of Washington and La Fayette, THE FATHER OF HIS COUNTRY, and THE KNIGHT OF LIBERTY, shall forever shine side by side in the Temple of Freedom, which their united efforts founded upon the soil of our Republic; so indissolubly united with the memories of the heroic women of the American Revolution, must forever glow the fame of that self-sacrificing wife, whose heroism made possible the aid and devotion of the Knight of Liberty in behalf of the cause of American Independence.

CHAPTER II.

COLUMBUS AT SANTA FÉ.

BY VIRGINIA F. TOWNSEND.*

I.

ON the royal palace at Santa Fé,
Waved Castile and Aragon's flags that day.

And one dazzling azure, the Spanish sky
Watched the beautiful *Vega* smiling lie.

The land, drowned in blossoming roses, still
With joy of the conquest was all athrill.

The silver cross on Alhambra's height
Held the Crescent's place in the dawn's red light.

Through old mosques—a glory of gems and gold—
Te Deum its thunderous triumph rolled.

And Grenada heard in her stately halls
How softly at twilight the vesper calls.

For with well nigh eight hundred years, the reign
Of the Moslem was ended in Christian Spain.

II.

Half camp and half city, Santa Fé
Watched the towers of Grenada loom far and gray.

The Presence Chamber was all ablaze
With treasures and splendors of ancient days.

The walls in a gorgeous bloom were hung
Where the priceless Eastern tapestries swung;

*Author of "Mostly Marjorie Day," etc.

For in flush of triumph—in pomp and power,
Met proudest court of the world that hour.

The sovereigns sat where the rich dais shone
Side by side stood Castile and Aragon's throne.

The canopy's cloth-of-gold was spread
A glittering roof—o'er each royal head.

There was Ferdinand's handsome, subtle face,
There was Isabel's beauty—her queenly grace:

While below them, the columned vista long
Held flower of the court—a splendid throng:

There stood haughty nobles whose feudal state
In palace and castle with King could mate.

There, scarred old warriors whose life-work done
The Moors' fair kingdom for Spain had won.

There, mitred prelate and ancient sage,
And silken courtier, and slender page:

With women whose witching smile and glance
Round that elder time weave a gay romance:

While glitter of armor and toss of plume,
And rustle of robe, filled the audience room.

For if ever the matin-song should swell
Through the mosques of the vanquished infidel,

Then—the sovereigns had given their royal word—
At the court should the Genoese be heard.

III.

He stood there, a stranger, apart—alone,
His hour struck at last—stood before the throne:

With head in the Presence he lifted, white,
As the sea's wild surf in the cold moonlight.

A tall, grave man, with strong sculptured face,
Whose long lines hinted an alien race:

Vigorous—erect—it still was plain
The prime of manhood was on the wane:

Though a dauntless soul through deep eyes gra
Shot swift the fire of his life's young May.

He bore no title—no name to grace
The suit he brought to the audience-place.

In the crowded palace at Santa Fé
He of Genoa, poorest stood that day.

And there, half scornful and half amazed,
On the stately stranger the courtiers gazed:

For he seemed—in their midst apart—to see
Some glory which dimmed all that pageantry.

IV.

In the audience-chamber at Santa Fé
Columbus of Genoa was heard that day.

He stood with a calm and noble mien,
In the august presence of King and Queen.

But his words at first to his hearers seemed,
The wildest tale ever madman dreamed.

For he told of far lands which lay in waste,
Of desert seas that no bark had traced:

And he talked of a long, mysterious quest
For empires which rose in an unknown West,

Till the courtiers thought as they smiled apart,
It were saner for lands in the moon to start.

But there of a sudden, a change befell,
As though in the air had been wrought a spell.

They listened on all sides—they tried to reach
The meanings half masked by the broken speech

Of the foreign tongue, for while he spoke,
As from ancient darkness, a new world broke.

They saw its vast forests, its hill-slopes green,
Its valleys that nested and laughed between—

Saw the sweep of great plains, and the mountains rise
Till they shouldered their granite against the skies.

And amid all the wildness—the savage gloom,
Broke the seas of that New World's wonderful bloom.

And fair dawns reddened the far skies o'er,
And winds loitered happy about the shore:

While great cities girdled with massive walls,
And proud with temples, palaces, halls,

Gleamed through the talk which held that day
The crowd in the court-room at Santa Fé.

v.

Across from centuries dim and gray
We gaze on that famous scene to-day:

And we wonder still, the New World's fate
On a woman's breath that hour should wait.

For startled, intent, her fair proud face
The Queen leaned toward the audience-place.

A light grew slow in her grave, sweet eyes—
Half a new hope's dawn—half an awed surprise:

Would her instinct mount to that moment's height,
To its challenge—its grandeur infinite?

As that great historic hour moved past,
Did it grow illumed by a vision vast:—

A vision where future ages shone
Where she sat in her glory, apart, alone:—

A glory, while centuries come and go,
No Queen—no woman, again would know?

VI.

The hour at foot of the throne had passed,
The Genoese' suit had been heard at last.

In breathless stillness all watched the Queen
As her slow glance swept o'er the splendid scene:

For the light on her face was shed by no crown,
As she looked that day from the dais down.

When a voice like sweet bells on the silence broke,
Isabel of Castile from her throne outspoke:

"Columbus of Genoa! in wondrous way,
At Court of the Spains hast thou told to-day

"Thy faith in a far world lying where
Dim mysterious seas hold it lone and fair:

"And my soul by thy suit is strangely thrilled,
As though with God's summons the air were filled.

"To that rapture of hope which illumed thy speech,
To thy height—to thy daring—we may not reach:

"We—gathered here in our proud array,
Where the Mussulman reigned but yesterday:

"While over white solitudes of seas,
Still that New World draws thee, oh, Genoese!

"By my crown of Castile, this hour I swear
Thou shalt go and see if the land be there!

"With Moslem wars are Spain's coffers low?
Is her treasury drained? Still the ships shall go!

"Shall a Queen break oath—nor find a way
The pledge to keep and the price to pay?

"The royal caskets hold glittering store
Of jewels the dead Queens proudly wore—

"Diamonds, through long years hoarded there;
Coronal—necklace, and solitaire;

"The collar of rubies—the pearls of price—
Emeralds which sparkle in quaint device

"Of brooch and of armlet, rare and old;
Great opals enwreathed with fine-wrought gold:

"And sapphire and topaz, and many a gem
Which has blazed in the royal diadem;

"Or on the brow of fair princess shone,
Like the evening star, with a luster lone;—

"Jewels I brought, when Castile's young bride,
Oh, King of the Spains, I came to thy side!

"Heirlooms of Trastamara's crown—
My birthright—my dowry—I here lay down:

"And possessed by the royal oath, of these,
Go thou from the Presence, oh, Genoese!

"And gather thy caravels, stanch, though few,
And man thy barks with a gallant crew:

"At thy masthead the standard of Castile fly,
And over all else see the Cross shine high!

"And spread thy sails to that unknown West,
And go, and God speed thee upon thy quest!

"And if ever for thee that land's green line
'Gainst the gray of those unknown seas shall shine;-

"If at anchor, thou hearest some God crowned day
Birds once more sing the song of thy Genoa's May;—

"Then, with Cross and with banner borne high before,
Shalt thou first set foot on that stranger shore;

"And with solemn rite e'er that day shall wane,
Claim thou the New World for God and Spain!"

CHAPTER III.

THE WOMEN OF PLYMOUTH COLONY.

BY JANE G. AUSTIN.*

THE old epigrammatic suggestion "*Cherchez la femme!*" that is to say, if a man has committed a crime look for the woman at whose bidding, or in whose interests, or for whose sake it was committed, is capable of a higher application, and at the root of most of the grand movements which have ennobled or benefitted the world is to be found woman's influence, woman's powers and woman's co-operation.

Had it not been for Isabella of Castile it is scarcely probable that Columbus would have found means to follow the track of the Norsemen, and our Columbian Exposition would have been relegated to that queer limbo which we explore when we consider who we should have been if our mother had married that early lover of whom she speaks. A century later Queen Elizabeth enabled Sir Walter Raleigh to continue the discovery of America, and Virginia, Maryland and Annapolis all perpetuate in their names the feminine patronage to which they owe their existence; but in the settlement of New England, in the occupation of that severe and forbidding region, contrasting so sternly with the tropic softness of the Antilles and the gracious fertility of the Southern States, women were not content with giving their money and their counsel to the adventurers whom they encouraged; they gave themselves, their hearts, their hands, their presence and their lives. The Plymouth Colony boasts no patroness either royal or wealthy; very few men of position in England gave either sympathy or money to the enterprise, and

* Author of "Standish of Standish," "David Alden's Daughter and Other Stories of Colonial Times," etc.

Mrs. Jane G. Austin.

absolutely no women are mentioned in this connection except those more than royal, more than noble women who came with their husbands and fathers to brave the unknown dangers of the wilderness, to lighten the toil, to comfort the hardships, and to encourage and exalt the faith in God, and assurance of His protection that might well have failed the hearts of those men had they been unsupported by the inspiring if illogical confidence of woman in her religious beliefs.

Not much is said about these women by the Pilgrim historians, but mention is made of some, who, when loathsome sickness broke out on board the Mayflower, so patiently and tenderly nursed the sailors who had reviled and insulted them as to win from one the remorseful cry that if his life were spared he would live it among a people whose religion could lead them so to forgive and serve their enemies. A little later, mention is made of the women and children planting corn and toiling cheerfully in the field along with the men of their families; many died but others took their places with alacrity; those who had been left behind at first, coming over so soon as opportunity served. Even the speedy re-marriages at which we are inclined to wonder, were probably actuated more by a desire to mother the little children, and to care for the desolate widower, than by any unseemly levity or carelessness of the dead. The same purity of motive must be ascribed to those women who came over to marry men who could not be spared to return across the sea and woo them in their homes, as for instance, Alice Bradford and Barbara Standish; most actions are to be judged by their motives, and never were motives higher or purer than those which brought the Pilgrim mothers to Plymouth Rock, making it possible for the Pilgrim fathers to remain there, and the Pilgrim children to thrive and mature, becoming the seed of a mighty growth.

A little later, and a little outside of Plymouth, but still in the Old Colony, other women arose whose lives and works have made their names memorable. One of these is Elizabeth Poole or Pole who has been called "The patron saint of Taunton" because it was to her wealth, her labors, her influence and unceasing efforts that Taunton owes its life and prosperity.

Another Old Colony heroine of quite another sort is Deborah Lawson, who in 1775 from motives of pure patriotism unmixed with any mere personal feeling, spun, wove and made for herself a suit of men's clothes in which she volunteered as a soldier, became an admirably trained one and fought most valiantly in several actions; when wounded she had the heroism to conceal her wound, acting as her own surgeon, and thus evading discovery.

After something over two years service she was again wounded, and her sex being discovered she received an honorable discharge, with the highest testimonials from her officers not only as to her courage and faithfulness as a soldier, but her discretion and Diana-like modesty as a woman. After this she married and became the mother of a son, thus fulfilling her duties to the world both as man and woman.

Another Old Colony heroine of the Revolution, although moving upon quite different lines, was Mercy Otis Warren, who while her husband, General James Warren, served his country upon the field or in the council chamber, remained in her quiet Plymouth home, sustaining and cheering him by letters, whose keen insight, shrewd advice and noble courage proved invaluable to the soldier as well as to the husband. Madame Warren's correspondence with Adams and other Revolutionary leaders has been published, and claims for her the title of the American Sèvigné, while her elaborate history of the American Revolution is a classic from which all later writers have drawn both facts and inspiration.

In the great war of our own day the women of Plymouth played a conspicuous part, not only in those helpful ways to which all our women lent themselves, but as active promoters of the abolition of slavery, gnawing with sharp teeth at the knot whose solution set free the enmeshed eagle whom we prefer to any lion.

And to-day, is there any movement of philanthropy, of patriotism, of higher education and increased privileges for any class or any condition of mankind, the women of the Old Colony, the women of Plymouth Rock, will be found in the foremost rank, and that not by self assertion, but by real merit and proved ability.

Thousands of people in the great West are proud to speak of their New England origin, and should be proud to remember that if

New England men were the bone and sinew of their native section, New England women, and earliest among them the women of the Pilgrims, were the mothers, the wives, the daughters of those men, and handed on to their descendants many of the noblest qualities that characterize the New England men and women of to-day.

CHAPTER IV.

THE LADY ARBELLA.

BY LUCY LARCOM.*

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The following introduction has been prepared especially for this Exposition Souvenir, by Miss Larcom.—*Editor*

ARBELLA JOHNSON.

THE purpose with which a country is settled, is that which lives on in it, and gives it a character for good or ill, down through its whole history. It has been often said, yet perhaps not too often, that the motives and principles which inspired the pioneer emigrants from Old to New England, have resulted in the free, firm strength of our nation to-day. The Puritan women who accompanied their families and friends hither, were offering themselves as a sacrifice to their faith. They were martyrs as well as heroines often, scarcely surviving the first icy greeting of winter as they landed.

The name of Arbella Johnson, daughter of the noble House of Lincoln, and wife of Isaac Johnson, of Winthrop's company, haunts the north shore of Massachusetts Bay, with a romantic interest, such as the sturdy Puritan seldom left in his track.

The fatigues of the long voyage, and the hardships of pioneering, proved too great for one so delicately reared. The Lady Arbella and her husband both died in the autumn of 1630, the year of their arrival.

The land in the neighborhood of King's Chapel, in Boston, is

* Author of "The Unseen Friend," "Wild Roses of Cape Ann," "Songs of Faith," "As it is in Heaven," "A New England Girlhood," etc.

Miss Lucy Larcom.

said to have been originally purchased by Mr. Johnson for a homestead, when the colonists removed thither from Salem.

We can picture what it might have been to New England, had the Lady Arbella lived to leave behind her descendants as earnest in their heroism as herself and her husband; but the spiritual influence that piety and courage such as her's infused into the new colony, and thence over the whole country, is a larger, an inalienable inheritance. America is forever a debtor to Puritan womanhood.

THE good ship Arbella is leading the fleet
Away to the westward, through rain-storm and sleet;
The white cliffs of England have dropped out of sight,
As birds from the warmth of their nest taking flight
Into wider horizons, each fluttering sail
Follows fast where the Mayflower fled on the gale
With her resolute Pilgrims, ten winters before,—
And the fire of their faith lights the sea and the shore.

There are yeomen and statesmen; the learned and the rude,
One brotherhood; jealousy cannot intrude
Between heart and heart; with one purpose they go,—
To knit life to life, a new nation, and grow
In the strength of the Lord. There are maidens discreet,
And saintliest matrons; but none is so sweet
As the delicate blush-rose from Lincoln's old hall,
The Lady Arbella, the flower of them all.

Beloved and loving, one stands at her side,
A bridegroom well matched with so lovely a bride;
Wise Winthrop is balancing care in his mind
For the colony's weal, for the wife left behind;
And godly and tolerant Phillips is there,
To comfort his shipmates with blessing and prayer;
One and all, they have taken their lives in their hand
To be scattered as seed in a wilderness land.

There is hope in their eyes, though it gleams through regret.
They go not as those who can lightly forget
The church, their dear mother,—the land of their birth,
In the glamour that flushes an unexplored earth,—
A limitless continent, fringing the rim
Of the silent sea vastness with promises dim;
And their love, reaching back from the voyage begun,
Links Old and New England forever as one.

They drift through blank midnight; they toss in the mist,
Blown hither and thither as wild winds may list;
Moons wane, ere a glimpse of the land that they seek
Breaks the chaos of billow and fog; though the cheek
Of Arbella grows pale, with a clear, kindling eye,
She says, "It is well that we go, though we die."
And the heart of the bridegroom beats high at her side,
In response to the undismayed heart of his bride.

And still, side by side, they keep watch on the deck,
Till the faint shore approaches,—an outline,—a speck
That wavers and sinks, and arises again,
Undefined, on the outermost verge of the main.
And lo! on a golden June morning, a smell
As of blossoming gardens, borne over the swell
Of the weltering brine; cliff and headland that dip
Their green robes in the sea, leaning out to the ship!

And shining above them, afar on the sky
Where the coast-line trends inland, the snow-summits high,
A glimmer of crystal! The lady's rapt gaze
Lingers long on that wonder of filmy white haze,
As a vision of mountains celestial, that rise
On the soul of the dying, who nears Paradise.
Did she know, could she dream, that to her it was given
But to touch at this new world, and pass on to Heaven?

There looms Agamenticus; beckons Cape Ann;
There a smoke-wreath reveals Masconomo's red clan,
Or the camp-fire of settlers; and here a canoe,
Here a shallop steers out to the storm-beaten crew.
The low islands part, as an opening door,
And they glide in, and anchor in sight of the shore,
Where the wild roses' fragrance, the strawberries' scent,
With the music of song-bird and billow is blent.

Did the Lady Arbella's light foot touch the beach?
Did the sweet-brier sway to her laugh and her speech?
Waves wash away foot-prints; winds sweep from the air
Glad echoes, fresh odors;—her memory is there:
And the wild rose is sweeter on Bass-River-Side
For breathing where once breathed the sweet English bride;
And the moan of the surges a pathos has caught
From her presence there, brief as the flight of a thought.

Grave Endicott welcomes his beautiful guest:
At last in the wilderness shall she find rest,
And dream of the cities to rise at her feet
In a nation where mercy and righteousness meet?
Dear Lady Arbella! so brave and so meek!
Too fragile a flower for this atmosphere bleak,—
When the rose shed its petals on Bass-River-Side,
The blush-rose of Lincoln had faded and died.

But a soul cannot fail of its gracious intent;
We are known, and we live, through the good that we meant.
The seed will spring up, that was watered with tears;
If an angel looked on, through those first dreary years
Of the colony's childhood, and bore up its prayer,
The spirit of Lady Arbella was there;
And to whatever Eden her footsteps have flown,
New England still claims her,—forever our own!

For the lady arose in her womanhood then,
When gentry and yeomanry simply were men
In communion of hardship. All honor be theirs
Whose names on her forehead the Commonwealth wears,—
Who planted the roots of our freedom! Nor yet
The blossoms that died in transplanting forget,
The true-hearted women who perished beside
The Lady Arbella, the fair English bride!

CHAPTER V.

PURITAN WOMANHOOD; A POWER IN AMERICA.

BY MISS L. T. GUILFORD.*

THE blended portraits of Pilgrim and Puritan have long hung in the world's gallery. Rigid in attitude, narrow in forehead, sour in aspect, both were distorted by caricature and blackened by antipathy. The more tolerant Separatist, weak in numbers, who held alone for ten years, in his rocky bay, mankind's outermost fort of Freedom, was equally contemned with his spiritual brother, the stronger Puritan, who, abhorred of royalist, churchman and worldling, colonized Salem and Boston. At intervals, the pictures were retouched—a line being softened here and there—till after 200 years the giant hand of Destiny took the brush and wrote, in letters read of earth and heaven,

THE FOUNDERS OF A FREE AND MIGHTY NATION.

Meanwhile the woman, Pilgrim or Puritan, who walked meekly by the side of her husband in exile, rearing his children, sharing loss and contumely for his sake, had been seldom touched by the pen of the profane. For any description of her, satiric or otherwise, we may search almost in vain among the great writers of the 16th and 17th centuries. Not till fifty years after the Mayflower had sailed did the dreamer of Bedford jail set before all eyes the Puritan type of womanhood in Christiana and Mercy on their way to the Celestial City—a being strong of purpose, yet to be shielded and guided, for Bunyan was careful to put her under the protection of Great Heart all the way with Valiant to help at the end.

In reality, these wives and mothers time after time had seen the

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*Author of "The Use of a Life," "The Story of a Cleveland School," etc.

father haled away to prison—a deadly sink-hole—there to suffer with hunger and thirst and pestilent air, sometimes to be released after months, sometimes to be carried out dead, sometimes taken to be hanged on the gallows. Plundered of all she possessed she was turned out penniless to beg or to starve. These wrongs, submitted to without remonstrance or outcry, burnt into her soul that love of liberty which she has stamped upon her offspring to the latest generation. Could there have been among the mothers of New Plymouth or Massachusetts Bay a Mrs. Know-nothing or a Mrs. Light-mind? Scant individual history of those women who were tossed for two months in crowded ships on the wintry Atlantic has been preserved. But a brief line is given to the first costly victim extorted by the Furies of the Coast. "Mrs. Wm. Bradford fell overboard and was drowned." This reticence regarding their own experience has clung to them always. They endured cold, want, sickness, terror of the unknown, the approach of death, and none turned back. They could not foresee the destiny of this land, but with loyal souls they laid themselves on its altar and made it a land worth dying for. How their descendants have inherited their devotion is known to all the world.

There was an isolation, a rending of kindred ties in the woman's life, more and more inconceivable to us in these days of speedy transit and message. It only intensified her love to the faith for which she suffered, and her profoundly religious nature struck deeper root to the primitive rocks of her belief. With docile mind she received the weighty instructions of ministers whose godly walk was her example—they had borne the brunt of persecution—she kindled her zeal over the "Book of Martyrs," and the "Sermons of John Owen," she was comforted by "Baxter's Saint's Everlasting Rest." Like the wife of Abraham, she "obeyed her husband, calling him lord," exacting at the same time strict obedience and honor from her children. Circumstances developed in her an intrepidity and self-dependence which became a marked hereditary trait. Often her protector was called away on dangerous forest journeys and coasting voyages, or to more dangerous warfare against the savage foe. She was left alone to plough the field, to till the crops, to barricade the lonely cabin against the wolves, to meet undaunted the visits of roving Indians. Always there was before her the dread of what came

to many through the space of 150 years—the sight of her burning dwelling, her murdered little ones, the tomahawk or torture for her husband, captivity for herself. Morning and evening, as she gathered her household for worship, with what meaning must have come to her both the denunciations and the promises from the Word of God! Could her æsthetics have been more than the rudimentary bud of this full blown product of 1893? Cleanliness, Industry, Frugality, were for her, the Three Graces, and beautiful indeed was that exquisite courtesy, handed down a precious heir-loom in many family lines. We shall mistake if we picture these toil-built homes as other than cheerful and beloved spots, gradually gathering comfort and even abundance from the hard soil and ungenial air. How soon was the little plot of flowers planted by the low window, how often the small kitchen and chamber echoed with melodious song—the dear flowers and songs of the land they would see no more.

There too, must have arisen the genuine American humor, peculiar as it is pungent, as indigenous to the soil as the pumpkin itself, and nowhere more spicy than among the New England hills.

If the Puritan woman's life was narrow, it flowed with wonderful dynamic power. If dress, cards, the theatre, the ball-room were shut from her days, they were full to the brim of joyful work for the family circle she loved with all the intensity of pent-up feeling, for whom she daily besought that they might all be gathered among the Almighty's elect. If she looked with stern eyes upon her own sex who had lapsed from virtue, she had been trained in Bible condemnation of impurity; it was a licentious court and nobility who had driven her across the sea. Cruel deeds were done in New England, as in Old, upon those who felt themselves called of God to go repeatedly where they were not wanted. On the heads of Puritan not Pilgrim magistrates must rest that blood, for Quaker and witch were leniently treated in the Old Colony. Did the Puritan women condemn those scourgings and hangings, sympathize with the sufferers, and help when they could? So thought the Quaker poet, if "Margaret Smith's Diary" is in evidence.

Looking back to what they were, it is plain those women of New Plymouth and Massachusetts Bay left indestructible moulds in which have been formed many social traits and conditions of our country.

Their elevated moral standard, working like leaven, is now making itself felt as a power all over the land in various reforms which are struggling up to influence—reforms which their opposers have aptly named "puritanic."

The typical American woman is to this day an industrious, painstaking housekeeper. Generations of Puritan and Pilgrim descendants have scattered over the land myriads of homes where the orderly efficiency of the wife and mother establishes comfort even with straitened means, for she makes the most of what she has. Thrift is inborn; wastefulness is sin. This trait, so pronounced as to provoke the sneers of those who spend lavishly the money others have earned, aided vastly in accumulating the capital which has made such amazing returns in the last half century, and this, as well as future generations, may yet learn by bitter experience the value of our ancestor's habits of economy. Fully the woman of those days appreciated the worth of learning. At any sacrifice she would educate her sons. Many a household saw her toiling early and late, giving up her last comfort that her boy might go to college; and she improved every limited advantage for herself. When the time of development had come, it was women of the Puritan type, Zilpah Grant, Mary Lyon, Catherine Beecher, whose eager steps pressed into the temple of knowledge at the first small opening, who thrust wide open the doors to their sisters after them. "They wanted to do more for God in the world." The mother who, from time to time, knelt with her children in a retired chamber, and laying her hands on their heads, prayed in low tones that they might be honored of God in saving souls, was the main-spring of the great missionary and benevolent movements of our times.

Not till the opening of this century were the traditions of the "Forefathers" embalmed in literature. Since fifty years, the Puritan woman as maiden, wife, sister, daughter, has been a chief figure in many a historic tale. Under various conditions one trait is never wanting—a sacrifice of self for conscience sake—for the supposed happiness of others. The subject has allured nearly every eminent tale writer of New England, from Howells to Miss Wilkins, Catherine Sedgwick, Mrs. Stowe, Sarah Orne Jewett, Jane Austin, Rose Terry Cooke, Elizabeth Stuart Phelps, and others scarcely less

skilful have depicted the struggle and its consequences. Between the Priscilla of Longfellow and the Hester of Hawthorne can be found every form of self-abnegation. Quite often these wrenches of the soul left peculiarities of manner, of temper, of ways of life, for never was individuality more marked than in the Puritan man or woman. At least that presence banished from American pages the "foul fiend" of written vice.

Her devotion to family duty occasioned a social phase not yet gone by. When the Great West began to be settled by emigration from the East, the young, the vigorous manhood and womanhood were drawn away to found new homes in the wilds, leaving the declining in years, the invalids, the orphaned children to the care of some unmarried or widowed daughter or sister. All over the older states the number of such divided families passes computation. These quiet heroines taking the household burdens, bearing them with unshrinking constancy till the last three graves were made, side by side, in the old churchyard, had no small part in building the Great Western Empire. Sons, brothers, lovers lost to them, were entering into larger opportunities, transplanting into wide fields the industry and keen common sense, the unbending integrity, the religious faith, germinated under the roof tree where, from the lips of the mother, they had learned the Westminster Catechism. Alone, this household guardian stood in her lot strengthening the things that remained. Her place in the sanctuary was never vacant; from the scanty produce of the farm or the earnings of her needle, she sent her contribution to the Societies for Ministerial Education for Home and Foreign Missions.

Nor is this the only debt owed by the West to Puritan womanhood. Every early New England institution for educating women sent its pupils as missionary teachers into the new and destitute communities all over the country, carrying into hundreds of ignorant frontier towns the beginnings of many great cities; into district schools, into infant colleges and incipient seminaries, the thorough elementary discipline, the character training, the Bible study, under which they had been formed. A flood tide of population swept in, but these fortresses set by woman's hand have stood fast in schools and churches, mighty strongholds for right to the present day.

Doubtless that "pitiless New England conscience" became sometimes morbid—(we are no longer troubled with such)—doubtless there was suffering in many tender souls over the inscrutable decrees of predestination, but they fled to no nunneries, and though they wrestled all night till the breaking of the day, there was for them the blessing of Peniel.

Not quite yet from the present generation has faded one picture set like a portrait by the Old Masters in the background of childhood's memories—the image of some saintly grandmother whose hands were never idle, whose capability put to shame the results of modern schools and whose love flowed inexhaustible around old and young. Set apart by a sweet and courtly dignity; wearing with her silver locks the halo of peace; poring day by day over the familiar Testament and Psalms; at length she was not, for God took her.

Such as she, Pilgrim or Puritan blood in her veins, trained the sons and daughters who largely have made in our land its sacred homes, its wide-spread education, its far-reaching benevolences, its Gospel ministrations to the ends of the earth.

CHAPTER VI.

THE WOMEN OF THE AMERICAN REVOLUTION.

BY MRS. ELROY M. AVERY.*

"IT has begun." No need to tell the eager listeners the meaning of those words, for the year was 1775, the day April 19th, and the speaker a messenger from Lexington, "herald of battle, fate and fear."

As sped the "fiery cross" of Roderick Dhu, so sped the tidings of that pregnant hour from lip to lip, from heart to heart, for in every village and at every farm-yard gate sounded the "Lexington Alarm." Ere the last gun had been fired on Concord Green, church bells in many a pleasant town were calling the devout to action as "the pulpits below had been calling them for many a year."

Each messenger was another Cadmus, "armed men sprang up on every side as he sowed his tidings," and

> "From the grey sire, whose trembling hand
> Could scarcely buckle on his brand,
> To the raw boy, whose shaft and bow,
> Were yet scarce terror to the crow,
> Each valley, each sequestered glen,
> Mustered its little hoard of men."

Ere the sun sank in the west, "Massachusetts, New England, America were closing around the city, the siege of Boston and the war of American Independence *had* begun."

> "Leave untended the herd,
> The flock without shelter,
> Leave the corpse uninterred,
> The bride at the altar,"

was the spirit of the times.

* Member Society—"Daughters of the American Revolution."

Mrs. Elroy M. Avery.

But mothers took up the hoe that the fathers laid down, and the girls drove home the cows that the boys forsook for battle, and wives equipped their husbands for the most sublime struggle that the world had ever seen, and from every fireside woman sent forth, with her blessing and prayer, the minute-man of the Revolution, "who carried a bayonet that thought, and whose musket loaded with a principle, brought down not a man, but a system."

The women sought not honors a-field, they served not their country in town meeting or legislative hall, but they brought up their children to love honor more than life, liberty more than fame, and to believe that the right will prevail. They spun not only wool, but wisdom, not only linen fibre, but noble thoughts. With their great brown looms, they wove the homespun to protect their sons while "working in the dismal trench, out in the midnight air," but taught them that "there is no better breast plate than a heart untainted. Thrice is he armed that hath his quarrel just."

On this eventful day, woman took her rightful place in the great conflict. Remember Captain Miles, "who went to battle as he went to church"; remember Isaac Davis, "who making way for his countrymen like Arnold Winkelreid at Sempach," fell dead at Concord bridge; remember the minute-men who "saved civil liberty in two hemispheres;" but do not forget Mrs. Barrett, whose wit and energy contributed to the great cause, or the widow Brown, who counted not the cost when her country called; forget not Mrs. Wood, or Hannah Burns, or the other faithful matrons of Concord, who at the outset proved that "the women of New England are entitled to equal reverence with the men."

No force of circumstances could have made "a Sidney's sister, Pembroke's mother" out of a mere toy, but these women came of heroic stock, the blood of martyrs flowed in their veins, their mothers had borne noble part in the old French and Indian war, and they started up at the outset ready armed with self-command and self-sacrifice

From Dedham, every man between the ages of sixteen and sixty hastened to the front, while the women of the households, led by the ready and efficient Mrs. Draper, prepared long tables by the highway, loaded with bread and cheese and cups of foaming cider, that

the patriot that marched might eat. There were refreshed the minute-men, who hastened out of Worcester "one way as the news went out the other, which flying over the mountains sent Berkshire to Bunker Hill." In another part of the town, Mrs. Pond, as patriotic but not as forehanded, was feeding the weary, hungry men with mush and milk till her last grain of golden dust came bubbling from the huge caldron. Surely the kneading bowl and the mush kettle furnished ammunition for the war not less potent than powder and ball.

When the commander-in-chief called for gifts of pewter and lead, these same women brought forth their precious hoard, the children's porringers, the matron's platters and pans, loved heirlooms and rich souvenirs, and willing and determined hands fashioned them into bullets. Such was the aid rendered by women in every town, and though history is silent concerning their deeds, and their names are found on no "military roll," shall we not say that women took their full part in the siege of Boston.

"As for me I will work willingly with my hands; there is occasion for all my industry and economy," writes Abigail Adams.

"I should blush if in any instance the weak passion of my sex should damp the fortitude, the patriotism and the manly heroism of yours," says Mercy Warren, while another pens these earnest words, "I know this—as free I can die but once; but as a slave I shall not be worthy of life."

High were the thoughts of the women of the revolution, steadfast their courage, useful the work of their hands, and well were they skilled in the noble "household arts."

"Here are five blankets; what matter how I sleep, if the boys are only warm;" said Mrs. Parmelee, a Connecticut matron, who five times had equipped her son, the brave young captain of a light horse troop. When the great land owner, the free-handed patroon, Van Rensselaer raised a company among his tenants for the Northern Army, his wife gathered the women around her and prepared suits of thick cloth of their own spinning, and finished off the equipment with long thick stockings of their own knitting. La Fayette, tarrying a day in the gracious household, received a pair, the memory of which he recalled with grateful heart to his aged hostess when he again became her guest in 1824. In the City of Brotherly Love, the women

sold their trinkets, denied themselves even comforts, plied their needles with zeal, and from the poor colored mammy, Phillis, to rich Mrs. Reed and thrifty Mrs. Bache, were animated by one resolve. Seven thousand five hundred dollars in hard money, twenty-two hundred shirts and other apparel served to relieve the desperate and suffering army. By such humble, homely heroism was the great cause of liberty sustained.

It has been said that life in the field, shorn though it may be of home comforts, "has its poetry, its inspiration, its heroic element for compensation." "To do, is the great pleasure of life, to suffer and be passive is a sustained effort of self denial." "They also serve, who only stand and wait." These bloodless contests, these sleepless nights, these days of agony that fall to woman's lot when she sends forth her dear ones to the tragic chance of war, call for courage as high and fortitude as great as that required for "night watches under snowy skies, forced marches without shoes," or confronting shotted guns and glistening bayonets.

Yet when occasion called they could act the part of men. It was a Mrs. Mott who brought to Marion the arrows which should carry the flames to her own loved home and stood by rejoicing in the benefit secured to her native land "by the surrender of her interests to the public service." Still is the story told how the women of Peperell and Groton, moved by a deep sense of impending danger and responsibility, in martial array, armed with guns and pitchforks, kept the bridge over the Nashua, fired with a noble determination that no foe to liberty should win the narrow way. When the Tory, Captain Whiting, bearing dispatches from Canada to Boston, rode toward the bridge's head, the dauntless women stopped him, and sent his treasonable papers to the committee of safety. All know how the prim, demure Quaker, Lydia Darrah, outwitted the British general and saved the Continental Army at White Plains. The ready brain of Mrs. Thomas secured the ammunition afterward used by Sumpter at Hanging Rock, while Mrs. Bratton destroyed that confided to her care as the troops of King George were preparing to capture it.

So runs the story north and south. The woman of the revolution "could make anything, from her bonnet up to her destiny," and was ready for any emergency.

In New York were His Majesty's regulars and abundance, without the poverty-stricken rebel army. It is recorded that the cloth for many a military coat fashioned into a woman's garment, was borne past the unsuspecting British sentinel. Boots a world too wide for delicate feet thus reached the shoeless patriot. "A horseman's helmet has been concealed under the well-arranged hood, and epaulettes delivered from the folds of a matron's ample cap."

As with heroic courage, woman could "hold the fort," with housewifely skill throw the shuttle, or with quick wit and prudence furnish the wherewithall to carry on the conflict, so her loving care was felt in many a hospital, and her tender mercy on many a battle field. "Traitor Arnold's murdering corps" descended on the fair Connecticut coast in 1781, and after the brutal massacre at Fort Griswold, left the desperately wounded defenders to a "night of distress and anguish such as was scarcely ever passed by mortal! "The light of morning brought with it some ministering angels." The first was Miss Fannie Ledyard, niece of the brave commander, who brought chocolate and wine, and tenderly waited on the suffering. "For these kindnesses, she has never ceased to receive my most grateful thanks and fervent prayers for her felicity," writes Stephen Hemstead in 1831. Among the bravest of the brave continentals who fought at Moore's Creek, was Col. Slocomb, but his wife deserves our equal reverence. "Warned in a dream," she rode sixty miles in the night, alone, cared for the wounded of her husband's command, and then rode home again to her child and her common household duties. Yet she was not an Amazon, but a gentle, dignified matron, whose noble bearing inspired a most profound respect.

Bright young girls caught the spirit of their mothers, and their gayety and mirth were made to serve the common cause. When "the little black-eyed rebel" knew that the country boy who was selling apples in the market had brought and had concealed about him letters from the husbands and the fathers far away.

"Who were fighting for the freedom,
That they meant to gain or die,"
"She resolutely walked up to the wagon, old and red,
'May I have a dozen apples for a kiss,' she boldly said.

And then clinging round his neck, she clasped her fingers white and small,
And then whispered, 'quick, the letters, thrust them underneath my shawl.'"
With the precious news she hastened to seek those who hungered for it.
"'There is nothing worth the doing that it does not pay to try,'
Thought the little black-eyed rebel, with a twinkle in her eye."

Not daring to show openly her great joy at the glad tidings contained in the letters, the irrepressible maiden put her head up the chimney and gave a great shout for the Continental Army.

After the details by which the infant republic was to be crushed had been settled between Arnold and André, the British officer found, to his dismay, that he was obliged to remain that day at the house of one Smith, within the American lines. Smith tried to obtain a continental uniform, which had been left in the care of Mrs. Beekman, but was unsuccessful because she suspected his fidelity to the cause of liberty. "It is possible that the fate of our nation may here have been suspended upon a woman's judgment."

In many cases the foes of the new republic were of the patriot's own household. Think of the anguish of a woman's heart when prayer for her country might involve prayer against her best beloved. How difficult to hope that the right might prevail when it meant misfortune to those to whom her life was bound by the tenderest of ties. Mrs. Knox parted with a beloved father to follow the fortunes of her husband and the thirteen colonies, and her sacrificing zeal inspired many a fainting heart. While the pious tory, Deacon Stockbridge, was at church, his wife spent her Sundays running bullets for her father and brothers, officers in the continental army. "It is a good day to work for a good cause."

We pause before the memory of one noble woman, Mary, the mother of Washington, whose principles and conduct were closely interwoven with the destinies of her son.

"The inexpressive man whose life expressed so much."

To her we owe the careful training in truth, honor and self-forgetfulness which made him the

"Soldier and statesman, rarest unison,"

with "that grave strength, so patient and so pure," "that mind serene, impenetrably just." Truly it may be said

"Thou gavest us a country, giving him."

With the mother, we associate the wife of Washington, who walked with him the difficult path Heaven had opened before him. Her presence and submission to privation at Valley Forge strengthened the fortitude of the army, her simplicity of dress afforded an example to others and she held her place with equal dignity and discretion at the camp fire or as "first lady of the land."

The part taken by woman in the Revolution satisfies the heart as much as it rouses the admiration. They were brave, generous and devoted but they rarely forgot "the true province of their sex." The standard of behavior was a heroic one. There was a remarkable union of strength and softness, courage and refinement, simplicity and shrewdness. One writes "We have heard them compared to the heroines of antiquity. Beside their virtues, the vanished glory of the Spartan mother of thieves and the Roman matron of the national banditti is shamed into its true character.

"The Grecian heroines were required to be savages. The mothers of this Republic were Christians. The women of Sparta were taught to repudiate gentleness and to be ashamed of that better part to fulfil which woman was created man's help-mate. The wives and mothers of our revolutionary patriots had been nurtured to cultivate the gentle virtues. The women of Sparta taught their children to condemn those obligations the foundation of which is doing as you will be done by. The women of the revolution had guided the infant progress of these grown men, for whom on the battlefield they prayed in the unrepining humility of faith and the earnest agony of trust. In a word the women of Sparta did but let young demons loose. The mothers of '76 who wept on the shoulders of their sons as they took their leave, prayed that the leisure of the camp and the inevitable evils of war might not unfit them for the duties and usefulness of peace. With Sparta, war and war culture was a business, peace was an accident. With Christian nations, war is the accident and Christian mothers strive that its brutal teachings may be guarded against even while the armor is on, and fully put away when the panoply of war is laid aside."

The feeling that animated the women of the Revolution was a deeply religious one. In South Carolina, a band of settlers on

their way to a fort, was attacked by Indians. Unheeding the bullets that fell around her, one of the women went from man to man supplying them with powder till the last was gone; then kneeling down she prayed the Lord of Hosts to send his aid. When the settlers had repulsed the savage foe, they sought their brave companion, but she bade them give their thanks to God alone who had been their shield and buckler and had directed their balls aright. This is but one illustration of the spirit that animated the noble mothers of that day.

The influence of women is woven into the very fabric of our Union. "No country seems to owe more to its women than America does, nor to owe them so much of what is best in social institutions and the beliefs that govern conduct," writes Bryce, the author of "The American Commonwealth." In this land, Freedom, daughter of Time and Thought, dwells with Knowledge.

CHAPTER VII.

AUTOBIOGRAPHICAL SKETCH.

BY MRS. ULYSSES S. GRANT.*

To Mrs. Lydia Hoyt Farmer:

My Dear Madam—I have received both of your letters, and have hesitated so long from pure shyness. I hardly know where or how to begin the article you desire. My father, Frederick Dent of Maryland, and my mother, Ellen Wrenshall of Pittsburg, Pa., were both of English descent. They were noble, brave, true and loving, giving their large family (seven of us) all the advantages a good home and loving care could give, and all the advantages in education and society that the times could afford in our then far western home. I, the fifth child have been wonderfully favored by circumstances, following as I did four great boys, of course I was a veritable queen in our household, as I was from the same cause at school and in society, but here in society I owed my happiness to the fact that my parents were social favorites in St. Louis.

When eleven years old I was sent to the then best school in St. Louis, Mr. Phillip Mauro's, where I remained until my school days were finished, being then a little past seventeen.

That winter of '43 and '44 was passed with friends (the O'Fallous) in St. Louis, my kind parents consenting to this further separation, thinking it would be both beneficial and agreeable to me.

In February of 1844, I returned to my home, White Haven, (the old farm), then it was I first met Lieutenant Grant; I will not tell of those three winged months. The Lieutenant's regiment was ordered South in May, before he left, we, he and I, had plighted our troth.

* In answer to an urgent request sent to Mrs. Ulysses S. Grant, that she would kindly furnish a brief sketch of her own life, for this National Souvenir, I received from her this letter, which embodies the facts in a delightful manner.—Ed.

Mrs. Ulysses S. Grant.

It is needless to mention what every one knows, that Dame Nature was most chary of her gifts to me, no single special talent did she bestow, and of personal charms she was simply miserly. I can only remember my abundance of soft brown hair, a fair complexion, and every one told me my feet and hands were fairy-like.

As soon as the army returned from Mexico, Captain Grant and I were married in St. Louis, Mo. It was hard for me to leave my dear ones at home, but I soon made new friends in the regiment and in Detroit, where we were stationed.

In 1852, four years after our marriage, Captain Grant's regiment was ordered to California, when I with my little son Fred, then a little over two years old, and my infant son Ulysses, (born whilst the Captain was en route to his destination), returned to my home in Missouri, where I remained until the Captain resigned from the army.

Then there were four or five years spent in real pleasure farming. It would fill a volume if I were to tell of our varied experiences and triumphs during this period. We had already removed to Galena, Ill., before the terrible struggle of the Civil War was begun.

I was greatly exercised at this time, I was Southern by all rights, born and reared in a Southern state, and being a slaveholder at the beginning of the war, and a very pronounced Democrat, but that came all right, for when I would coaxingly ask the Captain to be a Democrat he would smile and say, "I cannot, you know when I received my commission at West Point, I took a solemn oath to support the government and the administration, and that is now Republican." So since the mountain would not come to me, I went to the mountain.

The four years of the war spent mostly in the field with General Grant, the four years residence with him in Washington after the war, the eight happy, happy years spent with President Grant at the executive mansion, the nearly four years with him of delightful, I might say of triumphal travel.—

All of this time, I, his wife, rested and was warmed in the sunlight of his loyal love, and glorious fame, and now, even though his beautiful life has gone out, it is as when some far off planet disappears from the heavens, the light of his great fame still falls upon and warms me.

JULIA DENT GRANT.

CHAPTER VIII.

WIVES OF THE PRESIDENTS.

EDITORIAL.

LADY WASHINGTON.

BEFORE speaking of the ladies of the White House, America must lay her tribute of appreciation at the feet of the royal-hearted mother of GEORGE WASHINGTON.

History has painted two pictures of this exalted woman. She needs no eulogy but the character of her illustrious son, for history has proved that every great son, has possessed a great mother. Unknown peradventure, unlearned, perchance in book knowledge, but always great of heart, great of brain, and great of soul. The mother of GEORGE WASHINGTON, lives in the memory of her gift to this nation of "THE FATHER OF HIS COUNTRY." Two scenes sketch with vivid lines the royal woman and the Mother-Queen.

Cornwallis had surrendered; the War of the Revolution, was at length ended. Two gentlemen might have been seen approaching a quaint old garden in the city of Fredericksburg. An old lady was working among her autumn flowers, as the gentlemen entered the gate; dressed appropriately for her homely duty, in plain gown and unpretending sunbonnet, she paused in her rural occupation to note the approach of her guests. Recognizing the face of her son, whom she had not seen for six years, she hastened with courteous grace to receive them; with stately apology to the companion of her son, she exclaimed with the true dignity of an inborn lady :

"I have not seen my dear son for years, and I would not pay you, Marquis, so poor a compliment as to stop to change my dress."

Thus Lady Washington received General Washington and the Marquis de La Fayette.

When La Fayette spoke to her of the admiration bestowed upon her illustrious son, she replied with sereneness and simplicity :

"I am not surprised at what George has done, for he was always a good boy !"

The other picture presents Lady Washington in rich and becoming attire, as she enters the festive hall on the arm of her famous son at an imposing reception given by the inhabitants of Fredericksburg to the victorious Washington.

Her appearance was so dignified, her bearing so courtly, her manners so refined, and her speech so affable that the foreign officers present, exclaimed in admiring amazement :

"If such are the matrons in America, well may the country boast of illustrious sons !"

By the side of the stately mother of George Washington, America should place one other mother in grateful remembrance.

"All I am I owe to my mother!" So said the most typical American, Abraham Lincoln."

Mrs. NANCY HANKS LINCOLN.

Nancy Hanks Lincoln, in her log-cabin on the western frontier, presents a very different picture from Lady Washington, in the Fredericksburg ball-room. But in that lonely comfortless cabin, shone as pure a soul, and courageous a heart, and noble a type of American womanhood. Had Nancy Hanks been less than the woman she was, Abraham Lincoln would have been bereft of his priceless legacy of mind and character. Behold Lady Washington, in her rich and becoming reception robes, and Nancy Hanks, in her poor garments, in a cabin with only openings for doors and windows through which the winter snows could force entrance even to lay their cold coverings upon her rude bed of straw; with no library but her Bible, no companionship but her unlearned and careless husband, and half-clad, half-fed children, yet the sad eyes inspired by unflinching faith, and the patient face stamped by a dauntless heroism, so

impressed themselves indelibly upon the memory and heart of her son, that though she left him motherless at ten years of age, his noble tribute to that self-sacrificing mother, when all the world were rendering him honor, was the eloquent and thrilling memorial, "All I am I owe to my mother!"

As Abraham Lincoln, called the "Savior of his Country," stands forever by the side of George Washington, "The Father of his Country," on the page of American history, so side by side together will forever be held in memory by a grateful nation, Lady Washington and Nancy Hanks Lincoln.

"Oh, men of America, what a testimony from our greatest modern American! Aye, the greatest of all our heroes! And how many more could re-echo his words, if called upon for testimony. And you, the mothers of our great ones, and of all the leal-hearted and brave, such a message as this to you is a thrill of joy. She it was who, in ten short years of his infant life, so moulded his character, purified his ambition, made his aims and him all he was to us and to the race, that, in his after days, amid all his checkered life, she still remained his guiding angel, the star of his proud destiny, until the assassin's bullet set him free to rejoin the mother to whom he owed so much."

Mrs. GEORGE WASHINGTON.

Mrs. Burton Harrison, in an article in the *Century Magazine*, thus pictures Mrs. Martha Washington at her Mount Vernon home: "A mob-cap covering her gray hair, and key-basket in hand, the wife of Washington must have offered a pleasant picture of the days when the housekeepers were not ashamed to weigh their own supplies, and butcher's books and lounging grocer's boys were not. In their stead were seen the black cook and her myrmidons, smiling, goggling, courtesying, holding their wooden pails and 'piggins,' to receive the day's allowance. If there were a 'sugar loaf' to crack, a tall glittering monument like an aiguille of the Alps, emerging stainless from its dark blue wrapper, it was the mistress of the house who brought her strength to bear on it; there were 'whips' and

'floating islands,' and jellies to compound, and to 'tie down' the preserves was no small piece of work.

"The rites of the store-room at end, it was Mrs. Washington's practice to retire to her closet; for the exercise of private devotions, however onerous, was accepted as naturally by generations of Southern housewives as was the responsibility for their own flesh and blood.

"This business of reception went on intermittingly during the morning hours, but it is not to be supposed that Madam Washington sat with idle hands the while. Scattered about the room were black women engaged at work that must be overlooked; Flavia cutting out innumerable garments of domestic cotton for 'quarter' use, Sylvia at her seam, Myrtilla at her wheel—not to mention the small dark creatures with wool be-twigged, perched upon crickets round about the hearth, learning to sew, to mend, to darn, with 'ole Miss' for teacher. During the late war Mrs. Washington's boast had been that she had kept as many as sixteen wheels at a time whirring on the plantation. A favorite gown had been woven by her maids, of cotton, striped with silk procured by ravelling the General's discarded stockings, and enlivened by a line of crimson from some worn-out chair covers of satin damask.

"In the intervals Madam was at leisure to chat with her guests about patterns, chickens, small-pox, husbands, and such like. The management of children was also a fruitful theme. . . In the afternoon, their custom was to take a discreet walk in the shrubbery. At the right time of the year they would gather rose leaves to fill the muslin bags that lay in every drawer, on every shelf, or sprays of honesty (they called it 'silver shilling,') to deck the vases on the parlor mantelpiece. After reading a bit out of the 'Tatler,' the 'Sentimental Magazine,' or the 'Letters of Lady Montagu,' they would take their forty winks—the beauty-sleep of a woman Southern-born.

"Everybody looked forward to the evening, when the General sat with them. This was the children's hour, when, by the uncertain twinkle of home-made candles, lighting but dimly the great saloon, while their elders turned trumps around the card-tables, the young people were called upon to show their steps, to strum their pieces, to sing their quavering little songs."

Mrs. Washington as lady of the Executive Mansion, as wife of our first President, has thereby obtained a position of unequalled prominence among our American women of history, but though, as Mrs. Harriet Taylor Upton says, in her "Our Early Presidents," "Mrs. Washington took her place as first lady of the land and held her full-dress levees like a queen, where the president always received at her side," Mrs. Washington much preferred the seclusion of her Mount Vernon home. "She is said to have been statuesque, stately, to have shown a wonderful discretion in all things, to have been absolutely colorless as a social leader and a woman of affairs, and permitting no political discussions in her presence." Aside from the honor which America owes to Martha Washington, on account of her official position, as the honored wife of the revered "Father of his Country," America also should recognize her obligation to Martha Washington, herself personally, irrespective of the reflected glory naturally falling upon her from her illustrious husband; in that "Mrs. Washington, immediately after her husband's death, learning from his will that the only obstacles to the immediate emancipation of their slaves was her right of dower, straightway relinquished that right, and the slaves were at once emancipated."

Perhaps the name of no woman in history has ever received greater homage than the name of Martha Washington; and though her individual character and mental acquirements would never have achieved for herself this world-wide renown, that she was chosen to fill the place by the side of our great GEORGE WASHINGTON during his preëminently distinguished career, and that she lies by his side in that tomb, consecrated to the memory of "the noblest figure that ever stood in the forefront of a nation's life," has given Martha Washington an immortal place in American history.

As the restoration of Mount Vernon has been the loving and patriotic work of American women, it is appropriate that mention of it should find a place here. Mrs. Lucy Page Stelle, thus writes in a recent article upon Mount Vernon.

"In 1833, Dr. Andrew Reed, an English philanthropist, wrote an eulogy at the grave of Washington; at the same time he asked the question: 'How could the people suffer Mount Vernon to pass into ruin? Surely it is a thing impossible!' The answer to this

important national query was given some years afterwards, when Miss Pamela Cunningham, under the *nom de plume* of 'The Southern Matron,' made her eloquent appeals, calling forth a wide-spread response throughout the Union. She was deeply impressed with the idea that the care of the house and tomb of Washington should be confided to the women of America. With the notable assistance of Edward Everett, Miss Cunningham, though an invalid, organized this national work, and that it has been successfully carried out, mainly by women, the restored and perfect condition of Mount Vernon as it appears now, is abundant proof.

"To visit Mount Vernon in its present restored beauty, is like turning the leaves backward to one of the fairest pages of our national history; a page from which the tears and scars of Valley Forge, Morristown, and Newport have all been obliterated, and only the serene picture of its beauty and poetry remains. The beauty of quaint historic times, for there the air seems full of the benediction of peace, and the memory of him who left the impress of his individuality upon the home of his heart, as he has left the stamp of his greatness upon the 'national heart.' Every visitor to this renowned spot must feel a profound sense of gratitude to the women of America whose work it has been to rescue from ruin this place sacred with the memories of Washington; consecrated by its wealth of historic memorials; where every American treads with reverent step."

Mrs. JOHN ADAMS.

Mrs. Harriet Taylor Upton has collected such interesting facts regarding Mrs. John Adams, in her book on "Our Early Presidents," that we cannot better picture the wife of our second President, than to cull from those pages:

"Great was the contrast in the manner of living between the family of George Washington and that of John Adams. Young Mrs. Washington came to Mount Vernon the mistress of a fortune, and from a home where luxury had prevailed. Little that savored of rank and the mother-country attended upon the Adams household.

"The Adamses of the earlier colonial days were respectable, but in no wise distinguished. Though eight generations preceded him on American soil, it is John, the child of the little red house on the country road, that is always spoken of as the 'first Adams;' the historical interest begins with him.

"However, at thirty, young Adams was not yet a signer of the Declaration of Independence, Member of Congress, Minister to Great Britain, President of the United States; and when he proposed for the hand of Miss Abigail Smith, of Weymouth, he was considered most presumptuous; and when she accepted him she was severely criticised by the towns-people generally as not taking her equal. Was she not a descendant of the Quincy's? Was not her father the minister?

"Public opinion, however, did not change Miss Abigail's mind; and when in October, 1764, she became Mrs. Adams, her father preached a sermon which had some bearing upon the spirit of gossip among his parishioners. This was his text:

'*For John came neither eating bread nor drinking wine, and ye say he hath a devil.*'

"As time went on, this particular John failed to manifest any signs of having a devil; instead he began to lead public opinion in all his section of his country, and the Congregational minister grew fond of his son-in-law.

"The published letters of the John Adams family, the most interesting epistolary writing of the period, strike one by their quaint formality. The mother, no matter how long the father was absent, addresses him as 'my dearest friend;' and instead of relating at any length the sayings and doings of their little family she discusses the political situation through many pages. The little daughter, Miss Abigail, in a stately way, requests her mother to convey her 'duty' to her father.

"When the first gun of the Revolution was fired, in 1775, the little Adams children were with their mother at Braintree, afterwards called Quincy. They had been living in Boston, but the British occupancy of the city had driven them out. Mr. Adams was in Congress, which was in session at Philadelphia. That was his post of duty, and the best he could do for his family was to write home to

his wife to fly to the woods with the children, should the British attack them.

"While the lightnings of debate flashed blindingly in the halls where John Adams was the most arrant and determined rebel of the indignant little crowd of patriots, the thunder of actual battle was raging around Mrs. Adams' humble door. She had but to climb Penn's Hill to see, literally, American liberty in process of making. One hot, clear June day, clambering up near the summit, the little John Quincy and Abigail at her side, she looked across the bay and saw Charlestown burn, and the lurid smoke of Bunker Hill. Mrs. Adams wrote, describing the scene: 'The battle began upon our intrenchments upon Bunker Hill, Saturday morning about three o'clock, and has not ceased yet, and it is now three o'clock Sabbath afternoon. Charlestown is laid in ashes. It is expected they will come over the Neck to-night, and a dreadful battle must ensue. How many have fallen we know not. The constant war of the cannon is so distressing that we cannot eat, drink, or sleep. My bursting heart must find vent at my pen.'

"On a bleak March day they again climbed the hill and witnessed the storming of Dorchester Heights. This time Mrs. Adams says: 'I have just returned from Penn's Hill, where I have been sitting to hear the amazing roar of cannon, and from whence I could see every shell that was thrown. I went to bed about twelve and rose again a little after one. I could no more sleep than if I had been in the engagement; the rattling of the windows, the jar of the house, the continued roar of twenty-four-pounders, and the bursting of shells. About six this morning there was quiet. I rejoiced in a few hours' calm. I hear we got possession of Dorchester Hill last night.'

"When the British evacuated Boston the Adams family were on the hill-top as usual, and saw the fleet of one hundred and seventy sails drop down the harbor. Mrs. Adams does not think the fight is over, but she is convinced of her countrymen's pluck, and hopes the British will have to pay 'Bunker-Hill' price for every foot of American soil they get to themselves.

"These scenes remained vivid in the minds of the Adams children throughout life. During the revolution they lived in the most frugal way. Often, on account of the blockade and the patrolling of the

country roads by the British horsemen, or because there were none to go about and deliver food, they were denied even sufficient to safely subsist upon. Once they were four months without flour, and in one of Mrs. Adams's letters she says: 'We shall soon have no coffee nor sugar nor pepper, but we will be content with whortleberries and milk.' She adds however, 'I cannot wear leather if I go barefoot,' and begs for some 'black calamanco' for shoes, and more than once cries out for pins—'not one pin to be purchased for love or money;' and we find her forwarding stately thanks to some gallant acquaintance of Mr. Adams who has sent her 'a bundle of pins.'

"Mrs. Adams, though physically she might be so delicate that she could not 'wear leather,' was a woman of Spartan soul, a patriot mate for her husband, and the pair trained their sons in love for their country. The spirit of resistance to tyranny permeated the air the household breathed. The little boys taught to write in their pinafore days, indited epistles of patriotism to their father in Congress, addressing him as 'Sir.' Every night after the Lord's Prayer, said in bed, Mrs. Adams taught the young John Quincy to repeat Collins's patriotic ode, which begins:

'How sleep the brave who sink to rest
By all their country's wishes blest.'

This brave little Adams brood felt it no strange or dread thing to lose their lives, or endure hardships, or take risks in their country's time of trouble. Little John Quincy Adams was installed to be the post-rider of the house, setting off whenever bidden, to go to and fro, on horseback, between Boston and Braintree, eleven miles each way, with chances of capture or death all along; not nine years old was he then.

"Abigail was the eldest of the John Adams children. It is said that in looks she resembled her father in his youth. Her mother, writing of her to Mr. Adams, says, 'your daughter, your image, your superscription.' Among the accomplishments of those days was letter-writing, and Abigail and her friends wrote very carefully-worded epistles during the week and carried them to church on Sunday and exchanged with one another. These letters were wholly unlike little girls' letters of our time; they were small essays,

filled with religious sentiments. She learned economy in its strictest sense, such as very few people now practice. As her mother's handmaiden and companion, she daily saw forethought and saving brought into practice. She saw money carefully counted and apportioned, one intended purchase after another abandoned until only the fewest and the really indispensable things were bought; she remembered when it took twelve Continental dollars to buy a pound of butter, twenty to buy a yard of linen and twenty to buy a gallon of molasses.

"At seven John had been reading 'Rollins' Ancient History' aloud to his mother, and was also hard at work on the Latin language. His father wrote at that period from Congress: 'I hope to hear a good account of his accidence and nomenclature when I return.' He often urged Mrs. Adams to pay particular attention to the children's French. He says:

'I wish I understood French as well as you. I feel the want of education every day, particularly of that language. I pray, my dear, that you would not suffer your sons or your daughter ever to feel a similar pain. It is in your power to teach them French, and I every day see more and more that it will become a necessary accomplishment of an American gentleman or lady.'

"In the spring of 1778 Congress sent Mr. Adams over to France to re-inforce Dr. Franklin there, as joint-commissioner. He took with him his eldest son. Master J. Q. was only ten, but as we know, had always been a great reader, and his mind and character had developed beyond the ordinary growth of boys of his age and time.

"Mrs. Adams read their letters from sunny France and answered them amid the thousand cares and harassments of a 'farmeress,' as Mr. Adams sometimes called her. Farm-labor was eight dollars a day.* She was paying forty dollars a yard for calico, four dollars a pound for sugar, all food in proportion, and she writes to Mr. Adams that she supplies her own family sparingly; she says: 'I scarcely know the look or taste of biscuit or flour for this four months.' Families all through the New England section were fed as sparingly. The prospects of the Continental Army and the infant nation were

*Continental money.

dark, dark. She looks out from her bleak windows in Braintree upon 'mountains of snow,' and a winter hurricane, isolated from all but her children and her domestics, and sighs: 'How insupportable the idea that three thousand miles and the vast ocean now divide us!' then adds:

'Difficult as the day is, cruel as the war has been, separated as I am, on account of it, from the dearest connection in life, I would not exchange my country for the wealth of the Indies or be any other than an American, though I might be queen or empress of any nation upon the globe.'"

The affairs of America requiring the continued presence of Mr. Adams in Europe, Mrs. Adams and her children joined him there in 1784. "This was a great event for the Adams young people, especially Miss Abigail, then eighteen. The Massachusetts girl looked on at the fairy-tale French life, in which she presently found herself involved, with a very critical eye. She notes in her diary: 'This people are more attentive to their amusements than anything else;' that 'no one in Europe is fearful of asking a remembrance,' otherwise a 'tip;' is astonished when she finds a house that is 'elegant and neat at the same time;' speaks of a French gentleman as 'an agreeable man who has been in America and was perhaps improved;' feels are pugnance to dining off silver and gold dishes which she 'cannot like as well as china;' admires the softness and affability of 'French ease;' criticises those ladies 'who by an exuberance of sprightliness and wit slip from the path of being perfectly agreeable;' notes that Madame de La Fayette 'does not like French ladies and prefers Americans;' that 'it will not do to see any dancing after that at the opera which exceeds everything in the world;' criticises women with grace who lack dignity, 'grace,' she says, 'depends upon the person, actions and manners; dignity is placed in the mind,' in short she distrusts the nature of a French lady while she admires her manner, and agrees with the gentleman who said that he 'preferred an English lady who had acquired the graces of French manners.'"

These comments from a young girl of eighteen, reveal the discerning mind of Abigail Adams.

Mrs. Adams was constantly watchful regarding the education of

her sons also. When it was remarked that the youngest son, Thomas, had lost somewhat of his jollity and rosiness from hard study, his mother writes: "He who dies with studying dies in a good cause, and may go to another world much better calculated to improve his talents than if he had died a blockhead."

Thomas, however, did not die, but lived to old age, thanking his mother, doubtless, for making him apply himself in his youth. During the last year of Mr. Adams's administration, the city of Washington became the seat of government.

Mrs. Adams found the White House, though upon a grand and superb scale, requiring about thirty servants, to be cold and cheerless, after her more modest home but she writes to her daughter: "If they will put me up some bells and let me have wood enough to keep fires I design to be pleased. Surrounded with forests, can you believe that wood is not to be had because people cannot be had to cut and cart it?" "Not a single room was finished, the principal stairs were not up, and Mondays the White House washing was hung to dry in the great East Room."

After Mr. Adams's term as President expired, the patriotic pair, who had sacrificed so much of their home life in the interests of their country, retired with great content to their quiet home, where they enjoyed for nearly eighteen years the simple pleasures of rural life. After Mrs. Adams's death, in 1818, the aged ex-president, writing to his granddaughter, said of his wife:

"She never by word or look discouraged me from running all hazards for the salvation of my country's liberty. She was willing to share with me and that her children should share with us both in all the dangerous consequences we had to hazard."

Mrs. Adams lived to see her eldest son, John Quincy Adams, Secretary of State under President Monroe, and Mr. Adams lived to see that same son President of the United States.

Mrs. JAMES MADISON.

As Thomas Jefferson was a widower at the time of his inauguration as President, and both his daughters being then married, Mrs.

Dolly Madison, wife of his Secretary of State, presided on most State occasions as Lady of the White House. Mr. Jefferson's eldest daughter, Martha Jefferson Randolph, though very brilliant in conversation and graceful in social gatherings, was also very domestic, and being the mother of twelve children, six of whom were daughters, and all of these daughters being entirely educated by their mother, Mrs. Randolph was only at the White House during the winters of 1802 and 1803.

Mrs. Dolly Madison achieved a more popular position in social life than any other President's wife, excepting Mrs. Grover Cleveland. Mrs. Madison was not intellectual, though possessed of rare tact, which added to great sprightliness of mind and unbounded good nature, and quick preceptions, made up in social gatherings at least for a somewhat meagre education, and disinclination for instructive reading. Like all the cultured ladies of her time, she was a delightful letter-writer, and though as literary efforts they fell far short of the eminent mental force of the letters of Mrs. John Adams, the letters of Dolly Madison were always welcome for their bright cheeriness and unselfish kindliness of tone. But pretty Mistress Dolly Madison has left behind her a fame founded upon something more enduring than personal loveliness, social prestige and winning graces, commendable as those may be. To her America owes the heroic deed of saving many of the Government papers; foremost among which was the immortal Declaration of Independence, and also the renowned portrait of George Washington, when the City of Washington was invaded by the British and the Capitol; White House and many other buildings were partially consumed by the flames lighted by the torches of the invading enemy. Mrs. Madison thus describes these incidents in a letter to her sister Anna:

TUESDAY, AUGUST 23RD, 1814.

"DEAR SISTER:—My husband left me yesterday morning to join General Winder. He inquiredanxiously whether I had courage and firmness to remain in the President's house until his return on the morrow or succeeding day, and on my assurance that I had no fear but for him and the success of our army, he left, beseeching me to take care of myself and of the Cabinet papers, public and private. I have since received two dispatches from him written with a pencil.

The last alarming, because he desires that I should be ready at a moment's warning to enter my carriage and leave the city; that the enemy seemed stronger than had at first been reported, and it might happen that they would reach the city with the intention of destroying it. I am accordingly ready. I have pressed as many Cabinet papers into trunks as to fill one carriage. Our private property must be sacrificed as it is impossible to procure wagons for its transportation. I am determined not to go myself until I see Mr. Madison safe, so that he can accompany me, as I hear of much hostility towards him. Disaffection stalks around us. My friends and acquaintances are all gone, even Colonel C. with his hundred, who were stationed as guard in this enclosure. French John (a faithful servant) with his usual activity and resolution offers to spike the cannon at the gate and lay a train of powder which would blow up the British should they enter the house. To the last proposition I positively object, without being able to make him understand why all advantages in war may not be taken.

Wednesday morning, twelve o'clock.—Since sunrise I have been turning my spy-glass in every direction and watching with unwearied anxiety, hoping to discover the approach of my dear husband and his friends; but, alas! I can descry only groups of military wandering in all directions as if there were a lack of arms or of spirit to fight for their own firesides.

Three o'clock.—Will you believe it, my sister? We have had a battle or skirmish near Bladensburg and here I am still, within sound of the cannon! Mr. Madison comes not. May God protect us! Two messengers, covered with dust, come to bid me fly, but here I mean to wait for him. At this late hour a wagon has been procured and I have had it filled with plate and the most valuable portable articles belonging to the house. Whether it will reach its destination, the 'Bank of Maryland,' or fall into the hands of British soldiery, events must determine. Our kind friend, Mr. Carroll, has come to hasten my departure and is in a very bad humor with me, because I insist on waiting until the large picture of General Washington is secured, and it requires to be unscrewed from the wall. This process was found too tedious for these perilous moments. I have ordered the frame to be broken and the canvass taken out. It is done! and the precious portrait placed in the hands of two gentlemen of New York for safe keeping. And now, dear sister, I must leave this house or the retreating army will make me a prisoner in it by filling up the road I am directed to take. When I shall again write to you, or where I may be to-morrow, I cannot tell!"

DOLLY.

And so Mistress Dolly, as brave a patriot in danger as the more intellectual Mrs. Adams;—on this heroic plain of patriotism, beauty and brains, social tact and stern well-trained intellect, are all marshalled under the one overpowering motive of love of country; and Mistress Dolly and Abigail Adams, the one in the thunderous roar of the Revolution, the other in the threatening tumult of the War of 1812, stand as sister spirits, brave to dare and strong to endure.

Not in an open barouche, with rosy cheeks peeping forth from quiet Quaker garb and blue eyes flashing with joyous happiness, restful in the glad trust of a loving woman's heart, anchored in safety, in the strong character and noble nature of the man beside her, whose honored name she is soon to receive as her own at the marriage altar, whither the pair are going;—not in this joyous fashion does Dolly Madison, Mistress of the White House;—alas, mistress there no longer; through British invasion;—ride now as in bygone days rode the pretty widow Dolly Todd, about to become the honored wife of James Madison.

For now behold this dauntless Dolly must fly with cumbered carriage carrying priceless papers; fleeing from flames behind towards dangers yet unknown, but giving premonition of their threatening presence by sullen cannon roar, and made more nearly visible by rushing crowds of retreating soldiers, wearing the blue of the infant Republic.

Sundry swiftly speeding conveyances containing frightened refugees rush by, and cannon's roar and startled cries and dire confusions run riot, and anon are glimpses of bursting flames in the city behind, where Admiral Cockburn gained not-to-be-envied-notoriety for dining amidst his band of lawless men in apartments close to the burning White House, that he might carry out his threat, "that he would dine by the light of the President's burning palace."

Amidst all these dreadful disasters a furious thunder-storm overwhelmed the flying Dolly, not to the discomfiture of her brave heart however, for though the lightnings mingled with the distant flames, and thunders roared a terrific accompaniment to cannonade of hostile batteries, and trees fell crashing to the ground, and black darkness of storm and midnight enveloped her with impenetrable shroud, yet

the dauntless Dolly wavered not, was not overcome; yea, though still more she must encounter; this last assault more cruel, because coming from the hands of supposed friends; those whom she had feasted but the week before at her own table.

Having pushed on through all these countless obstacles, which pressed upon her with relentless fury, she at length reached the door of the designated house where Mrs. Madison had been directed to await the coming of the President. This late social queen, to whose smiles all heretofore had bowed in admiring homage, now found the door of this only refuge shut in her very face; admittance denied her by refugees from the Capitol, who but one short week before had courted her pleasure with servile obeisance. Now angrily denouncing herself and the President, they bar the door to the entrance of the President's wife, and only after she had suffered unprotected from the storm in the black darkness for hours, did some relent enough to remember the brutality of such treatment to a woman and insist that the storm-tossed Dolly (still heroic, even under this outrageous perfidy in those upon whom she had heaped favors) should receive the shelter which common humanity would offer to any houseless one.

Brave Dolly Madison! More a queen, in right of your heroic womanhood! in that hour of direful disaster, risking your life to guard the sacred momentos of your country; storm-tossed and buffeted by enemy's assault and insulted by the treachery of perfidious friends! yet more a royal Queen, you stand there in that tempest and crucial trial of your unconquerable heroism, than when you held your social court, with imposing splendor and received the adulation of the world. Dolly Madison in the *salon* was a charming, fascinating picture; but Dolly Madison standing lion-hearted amidst the accumulating calamities crowding upon her with their furious onslaught of shot and shell, lightnings and tempests, darkness and desertion, false friends and fierce enemies, rises to the terrible situation with magnificent sublimity of character and writes her name far above all social queens, even among the shining glories of the rank gained by truly royal deeds.

Mrs. JAMES MONROE.

The most fitting picture of Mrs. James Monroe to place in this National Souvenir, is strangely enough a picture with a French, not American, background; and yet in the person of the wife of the American Ambassador, America was paying back part of the debt of gratitude which our country owed to the heroic wife of Marquis de La Fayette.

It was during the French Revolution; La Fayette had been taken prisoner by the Austrians, and thrown into the dungeon at Olmütz. Madame La Fayette was also a prisoner at La Force. The time had already been set for the execution of Madame La Fayette. The American Minister, Mr. Monroe and his wife, sympathized deeply with the unfortunate La Fayette and his afflicted family.

Recognizing the important position held by the foreign ministers of the American Republic, Mr. Monroe felt convinced that an outward demonstration of his consideration for the La Fayette family would either result in a mitigation of the sentence hanging over the heroic prisoner, or hasten her final end. Weighing well the awful consequences which might follow his open espousal of the cause of the condemned marchioness, he at length determined to risk the effort, and he consulted Mrs. Monroe regarding the plan. Deeply sympathizing with his chivalrous purpose, Mrs. Monroe, knowing full well the dangers and difficulties before her, calmly assured her husband of her ability to control her words and her emotions, and readily consented to make a public call upon the prisoner, hoping that this marked interest taken in the unfortunate marchioness, by one in their official position, might have due weight in aiding the cause of their agonized friend.

Taking care that all outward emblems of ministerial rank should not be wanting to make her visit to the prison the more impressive, the carriage of the American Minister halted before the dismal prison, much to the astonishment of the bewildered keeper. Mrs. Monroe, with stately dignity and calm demeanor, alighted with imposing manner and made known to the jailer her errand, which was to make a call upon the Marquise de La Fayette. Surprised at this unlooked-for occurrence, the prison official conducted Mrs. Monroe to the

reception room, while he retired to make known to the proper authorities this strange request. Left alone for a few moments, Mrs. Monroe's assumed indifference gave place to a very natural quick beating of the heart, and anxious suspense, as she listened to the tread of the jailer, the unbarring of the heavy doors, and the clang of chains, and the portentious sounds of the sliding of pondrous bolts, and other blood-curdling prison noises. Long seemed the moments ere the heavy steps drew nearer, and she had just time to rally her fainting heart and to once again gain self-control, when the immense door swung open and before her stood, or rather knelt, her poor emaciated friend, too weak and too terrified to articulate her joy.

Heroic Madame La Fayette! All day she had been expecting the fatal summons to prepare for execution, and when the dread silence of her dungeon was disturbed by the approach of the gendarmes, her last hope was relinquished. But instead of that awful doom, she who had in years past given her heart's idol to the cause of American liberty, now finds the angel of her deliverance in the form of her American friend, though she could not yet know the momentous import of that God-given visit. The presence of the sentinels precluded all conversation, and both ladies were too cautious to risk a careless word. No spoken language was needed to express their fond interchange of sympathy and gratitude; France, through Madame La Fayette, had aided America, and now America, through Mrs. Monroe, repaid a small part of that unpayable debt. What would be the consequences of this memorable interview neither could tell, but hope rose again in the heart of the despairing marchioness, and sympathy shone through the tearful eyes of the Republic's representative, personified by this self-sacrificing woman, for she realized the tremendous risk both she and her husband ran, by this public espousal of one condemned to die by a foreign power.

The moments passed in almost speechless soul-communing between the two, and Mrs. Monroe, feeling that her mission was ended, and that delay would be hazardous, retired with stately dignity, assuring her friend, in calmly audible tones, which were intended especially for the listening sentinels, that she would again call upon her on the following morning; and casting a lingering look of love upon the afflicted prisoner, which, quickly interpreted by the marchioness,

sent a thrill of hope to her anguished heart, Mrs. Monroe withdrew from the prison, and hastened to report the success of her diplomatic and unselfish errand.

The result was as Mr. Monroe had hoped. The unexpected visit of the wife of the American Minister changed the purpose of the prison officials, who had already decided upon the long-delayed execution of Madame La Fayette, and that very afternoon she was to have been beheaded. Recognizing the prestige of the young Republic, the men then in power in France dared not sacrifice a lady in whose welfare the American Minister had displayed such particular interest, and so from motives of self-interest, the sentence for the execution of Madame La Fayette was remanded, and the Marquise de La Fayette was liberated the next morning, greatly to the surprise of everyone but the suffering prisoner and her American friends.

This noble deed of Mrs. Monroe crowns her with a brighter fame than even to have borne the honor of first lady of her native land, and though she graced the White House with courtly manners, and dignified presence, she cast a greater glory on her country when she stood in that French prison as the representative of her country's debt to the heroic wife of the Knight of Liberty, than by imposing ceremonies when mistress of the Executive Mansion.

Mrs. JOHN QUINCY ADAMS.

Mrs. John Quincy Adams was the sixth in the succession of occupants of the Executive Mansion, and with her closed the list of the ladies of the Revolution.

Mrs. Harriet Taylor Upton gives us this glimpse of Mrs. John Quincy Adams:

"The family at the White House during the John Quincy Adams administration was ideally rounded and complete. There were wooings and weddings, baby life and christenings and nursery frolics, long, old-fashioned visits from relatives, quiet fireside hours when the President read aloud, and Mrs. Adams wrote poems, and sang to her harp, and translated Plato with her sons. Mrs. Adams was, perhaps, the most scholarly of the women who have presided at the

White House—we may well suppose that the polished Mr. John Quincy Adams who complained of the Boston Belles that too many of them were 'like a beautiful apple that is insipid to the taste,' had taken some care to fall in love with a young person of mind and culture.

"This Presidential family had always been in official life; and we can understand that the pleasure of home and any liberty whatever to pursue their personal tastes and inclinations would be looked upon by them all as privilege and luxury.

"Mr. Adams had gone abroad when only fourteen years of age as private secretary with our Minister to Russia, and Mrs. Adams at the time of her marriage belonged to one of the families of the American Embassy in London, and there followed ministerial residences in Berlin, and St. Petersburg, and London. They returned to America welcoming the prospect of republican forms of society, and a more individual life, both for themselves and their children.

"Although in the opinion of the time Mrs. Adams's receptions were marvels of elegance, hours were kept at the weekly 'drawing-rooms,' which would have suited the farm at Quincy. Guests might arrive at eight, but at ten the lights were out in the White House parlors."

Mrs. John Quincy Adams's personal career was not marked by the heroic manifestations of character displayed by her husband's illustrious mother, but the times were not frought with such stirring events, and the second Mrs. Adams in the White House was gracefully equal to all the social demands upon her, and her strong intellectual tastes rendered her a congenial companion to her distinguished husband.

Both Mrs. Andrew Jackson and Mrs. Martin Van Buren died before the ascension of their husbands to the office of President, although Mrs. Andrew Jackson lived to see her husband elected, but died before his inauguration.

Mrs. William Henry Harrison never became an inmate of the White House, President Harrison having died one month after his inauguration; one tribute to the Christian character of Mrs. Harrison must be cited: "In 1840, during the presidential canvass, a delegation of politicians visited North Bend on the Sabbath. General Harrison met them near his residence and extending his hand said:

'Gentlemen, I should be most nappy to welcome you on any other day, but if I have no regard for religion myself, I have too much respect for the religion of my wife to encourage the violation of the Christian Sabbath.'"

Mrs. JOHN TYLER.

Concerning the first wife of John Tyler, tenth President of the United States, it will be sufficient testimony to the worth of her character and the illustrious place due her among the Wives of our Presidents to quote from the letters of her son, Major John Tyler, whose tribute to his remarkable mother is more befitting than any other comment:

"It not only fell to her province to superintend the domestic economy at home, and to train and educate her children, but to bestow no little attention upon the affairs of the plantation, and to take care of and provide for the negro families both in sickness and health. As gentle and delicate in person and in health as she always was, she never shrank for a moment from these complicated, exacting, and often harassing duties and responsibilities. Her native benevolence and active generosity, combined with her high moral and intellectual training, and high sense of conjugal fidelity, impelled and sustained her unflinchingly in the resolute purpose of sustaining her husband in the field of his arduous labors for the benefit of the people, so that he should not sink through poverty, nor be compelled to abdicate the glorious career before him by the stern requirements of his domestic affairs.

"It was never the habit of our family, during my mother's life, to make 'a-to-do' about anything personal to ourselves; and noisy, fussy, and arrogant assumption and pretension were always regarded by us as alike indecorous, opposed to good taste, and violative of self-respect. We have generally considered it best to leave it to others to speak to our merits while living, and to assign to their proper place the virtuous memories of our dead. Neither my mother nor my father would ever permit in the family the slightest expression of ancestral pride, though sedulous in impressing upon the minds of all around them the more elevated sentiments and noble

actions of their progenitors, seeking, as it were, to sanctify through the aid and quality of veneration the recollection of things worthy of imitation. We were especially taught—apart from the common training of every-day life, and the usual lessons of diligence and industry—that honor and fame attach themselves to no particular condition in life, that mere exterior circumstances cannot confer either real character or true respectability; that a palace cannot add to, nor a log-cabin detract from, substantial worth; that the man is actually within and not without; that a christianized heart—in respect not less to the individual than to the universal—a cultivated mind, the refinement of the sentiments, the feelings and the affections, the conscientious performance of duty as defined in the commandments of God and Christ, and explained by St. Paul, and reverence for the laws, together with gentle manners and delicate courtesies, were incomparably preferable to wealth, official dignities, and worldly displays; that wealth itself, though a great blessing when directed to proper, laudable, and gracious ends, should never be viewed in any stronger light than as a secondary object, and never be pursued as a primary consideration.

"All the education and learning I possess that I esteem valuable and worthy to be treasured, I may say I derived from my mother. It was through her teachings that I became finally impressed with the vast ethical superiority of the internal over the external relations attendant upon our existence, and with the preference that should be accorded to the '*ab intra, ad extra*,' or spiritualistic system of philosophy over the '*ab extra ad intra*,' or materialistic system; the first being that of Christ, and the last that of the 'world, the flesh, and the devil.'

"It was my task to take her out, in some light carriage, upon her rounds of charity among the sick and afflicted of her neighborhood. She would, on these occasions, first recall the names and localities of all individuals and families that she had learned to be in want, in distress, or ill, and requiring a nursing hand. Then she would store in baskets, tea, sugar, coffee, light bread, and delicate provisions and preserves, together with proper medicines, and with me as her coachman and guide start upon her mission.

"She invariably entered the house or hut in person, however

humble and poor the inmates and whatever the form of sickness, and her words and manner were always as comforting as her food and medicines and beverages were healing and nourishing. I never knew her in conversation, under any circumstances, not even in the presence of the clergyman of her parish, to allude to these habitual benevolences. In fact, even in the family it was more frequently supposed she had merely 'gone an airing' than otherwise.

"There is a trifle that rests, I believe, alone in my memory, and the seal upon which I have never broken; but which, trifling as it may be regarded, well illustrates the conscientious impulses of her nature to acts of kindness. On one occasion, during my father's absence on public duty, about twilight, on a very cold evening, a man with a pack on his back walked up to the front door of our residence and knocked. I answered his call. He wished to be sheltered for the night and asked for something to eat. My mother directed me at once to take him to the dining-room, where was a good fire, and have food set before him. She never turned away any such applicants. When the hour for retiring came, he was conducted by our waiting man, then styled the dining-room servant, to a bed-room and assigned a comfortable bed. The next morning without waiting for breakfast, he had started on his journey. My good mother seemed for a moment hurt that he should have gone without his breakfast, but quickly directed me to send the servant man to her. She then took from her purse the last piece of money she had left in the house, a silver half-dollar, and dispatched the servant on horseback after the man with orders to catch up with him and give it to him to 'help him on his way,' and it was done.

"On Sunday morning, the next after my mother's death, having seen her spirit depart the evening before, afflicted with grief, exhausted, and feverish, I walked out alone in the yard around the south front of the President's Mansion. It was quite early, and I was somewhat surprised to find that which I had never before observed in the grounds, as they were regarded as entirely private to the President's family, save on stated occasions; numbers of poor women all with mournful countenances. Passing by one of the groups, some remark was made respecting her death, and I heard the sobbing reply: 'Yes, she is dead, and the poor have lost their friend!'"

Mrs. JAMES K. POLK.

After the election of James K. Polk to the Presidency, among other items published concerning Mrs. Polk, the following comment appeared in one of the Southwestern journals, which sums up the character and qualities of Mrs. Polk, in a fair and just estimate:

"This lady is one of the most sensible, refined and accomplished of her sex, and will adorn the White House at Washington, over which she is destined to preside, with distinguished honor to her country. All who have mingled in her society know well how to appreciate the gracefulness of her disposition. We have seen few women who have developed more of the true republican characteristics of the American lady. She has had her admirers not only in the highest, but in the humblest walks of life. The poor know her for her benevolence; the rich for the plainness of her equipage; the church for her consistency; the unfortunate for her charities; and society itself for the veneration and respect which her virtues have everywhere awarded her. We feel proud that the Southwest can boast of such a noble offspring."

Mrs. ZACHARY TAYLOR.

Laura Carter Holloway, in her book entitled; "The Ladies of the White House," thus sketches Mrs. Taylor:

"Mrs. Taylor, more than any other mistress of the White House, had seen more army service, and passed through more varied frontier experiences; for she would never, under any circumstances, if she could avoid it, separate herself from her husband, no matter how severe were the trials resulting from wifely devotion. This heroic spirit, that gives such grace and beauty to useful qualities, carried her cheerfully to Tampa Bay, that she might be near her husband when he was endeavoring to suppress the wily Seminoles in the swamps and everglades of Florida. It was looked upon at the time as a piece of unpardonable recklessness that she should thus risk her life, when to the outward world the odds at the time seemed to be against her husband's success. But she evidently knew his

character and her own duty best, and through the lasting struggle, made so terrible and romantic by the incidents of the battle of Okee-Chobee, Mrs. Taylor was of immense service in superintending the wants of the sick and wounded, but more especially so by shedding over disaster the hopefulness created by her self-possession and insensibility to the probability of the failure of her husband's final triumph over the enemy.

"Through all these trying circumstances Mrs. Taylor, by her good sense, her modesty, her uncomplaining spirit, her faculty of adding to the comforts and surroundings of her husband's life, filled the measure of her duty and set an example of the true woman, especially a soldier's wife, that her sex for all time can admire and point to as worthy of imitation. To her attentions to her husband the country was largely indebted for his usefulness, and by her influence and example the subordinates who were attached to the pioneer army, were made contented and uncomplaining."

After the inauguration of General Taylor as President, and the removal of his family to Washington, Mrs. Taylor resigned in most part the duties and honors of the official position as mistress of the White House to her handsome and high-spirited daughter, Miss Betty, who filled her place as Lady of the Executive Mansion, with as much tact and affability as her mother had displayed as soldier's wife; but the sudden death of President Taylor brought to an unexpected close the residence of Mrs. Taylor and her daughter in Washington.

Mrs. MILLARD FILLMORE.

Of Mrs. Millard Fillmore, her husband has left on record her best eulogium; after her death he said of her:

"For twenty-seven years, my entire married life, I was always greeted with a happy smile."

In the struggles of their young married life, Abigail Powers Fillmore, carried into the humble house built by her husband's hands, he being then a poor unknown lawyer; the ambition and activity of mind and body, which wavered at no obstacles, despaired

at no reverse. Whilst performing in this lowly home, the duties of maid-of-all-work, housekeeper and hostess, she yet found time to resume her former occupation of teaching to eke out their slender income.

Such was her early married life; of her after life in the White House a friend writes:

"The retiring modesty of manner so inseparable from the idea of a perfect lady, was eminently characteristic of Mrs. Fillmore.

While she was a woman of strong common sense her tastes were highly refined. Especially was she fond of music and flowers. Her love for the former received great gratification from her daughter's musical attainments, and her fondness for flowers amounted to a passion, and much of her time in her own home was devoted to their care and culture.

"Mrs. Fillmore read much and carefully, and being possessed of excellent powers of observation, was consequently a well-informed and cultivated woman. When Mr. Fillmore entered the White House, he found it entirely destitute of books. Mrs. Fillmore was accustomed to be surrounded with books of reference, maps and all the acquirements of a well furnished library. To meet this want, Mr. Fillmore asked of Congress and received an appropriation and selected a library, for which addition to the White House, its inmates are indebted to Mrs. Fillmore."

Mrs. FRANKLIN PIERCE.

Mrs. Pierce was a woman of quiet tastes, delicate organization, and little worldly ambition. Outside of her own home sphere she had no desire to shine, or be known. Entering the White House after the bitter loss of all her children, the applause of the world was of little moment to her, and her quiet influence was always exerted to lift the minds of those around her to higher standards of spiritual thought. It is recorded of her: "Her pious scruples regarding the keeping of the Sabbath were marked characteristics. Each Sunday morning of her four years' stay in the White House, she would request, in her gentle, conciliatory way, all the attachés of the Mansion to go

to church, and on their return, would make pleasant inquiries of what they had heard. 'Many a time,' remarked Mr. Webster, the private secretary, 'have I gone from respect to her, when, if left to my own choice, I should have remained in the house.' In her unobtrusive way, ever thoughtful of the happiness of those about her, she diverted their minds to the elevated and spiritual, and sought in her own life to be a guide for the young with whom she was thrown. How rare are these exquisite organizations, and how little do we know of them, even though they have lived in our midst, and formed a part of us! Awhile they linger here to learn the way to brighter spheres, and when they vanish, naught is left but a memory fragrant with the rich perfume of a beautiful, unselfish life."

Miss Harriet Lane (afterwards Mrs. Johnston), was the lady of the White House during the administration of her bachelor uncle, James Buchanan.

She filled the place with great affability, and dispensed the hospitality of the President's mansion with rare grace and faultless decorum.

Mrs. Abraham Lincoln entered the White House at a time of turmoil and national confusion, and left it under dreadful personal bereavement, occasioned by the inhuman assassination of her illustrious husband; whereby her life was hopelessly blighted and went out in overwhelming sorrow. It seems indecorous and cruel to turn the eye of public scrutiny upon the personal history of one subjected to such unkind calumnies, and bitter party accusations at a national period of civil war and upheaval. Abraham Lincoln's immortal glory in our country's history must forever shield his wife from personal criticism, and naught but reverence towards her who bore his honored name, is befitting the women of America, owing so much to the great Abraham Lincoln. It is doubtful whether any woman could be placed in Mrs. Lincoln's position, in such an epoch of war and party hatred and not be so belied by bitter scandal as to incur the most unkind comments of political enemies, however little it was either merited, or had any foundation in truth.

Mrs. ANDREW JOHNSON.

Laura Carter Holloway, says of Mrs. Andrew Johnson:

"It is a mistaken idea that she taught her husband his letters; for in the dim shadows of the workshop at Raleigh, after the toil of the day was over, he had mastered the alphabet and made himself generally acquainted with the construction of words and sentences. The incentive to acquire mental attainment was certainly enhanced when he felt the superiority of her acquirements, and from that time his heroic nature began to discover itself. The youthful couple studied together, in the silent watches of the night, she ofttimes reading as he completed the weary task before him, oftener still bending over him to guide his hand in writing. He never had the benefit of one day's school routine in his life, yet he acquired by perseverance the benefits denied by poverty. The young wife, thrifty and industrious all day, worked patiently and hopefully as night brought her pupil again to his studies, and punctually she completed her housewifely duties, that she might be ready for the never-varying rule of their lives. Much of latent powers did he owe to her indefatigable zeal and encouragement, when the mighty scintillations of natural genius first began to dawn, which ultimately converted the tailor boy into the senator, and subsequently into the President of his country."

Mrs. Johnson's two daughters, Mrs. Patterson and Mrs. Stover, took her official position at the White House, as her delicate health rendered her a confirmed invalid. The honor due Mrs. Johnson, is founded not upon social distinction, but upon her sterling worth of mind and character.

Mrs. ULYSSES S. GRANT.

Although Mrs. Ulysses S. Grant, in answer to earnest solicitation, has been so kind as to favor this Souvenir with her delightful autobiographical sketch, it is proper that brief notice of Mrs. Grant should also appear here, among the names of the Wives of the Presidents; in view of the honor due to both Mrs. Grant and her illustrious husband, who achieved more world-wide fame than any President of the United

States, being the only President who was the personal recipient of foreign homage from all the great nations of the globe. Mrs. Grant's tribute to her honored husband, in her felicitous sketch, is touched with a delicacy that reveals the radiant light of a mutual love, which sheds an unfading glory over the pages in history where their illustrious names are indissolubly entwined.

The following lines quoted from "The Personal Memoirs," of General Grant, will reveal the earnest sympathy of Mrs. Grant with her husband's patriotic devotion to his country's service. General Grant writes:

"When I left Galena for the last time to take command of the 21st regiment, I took with me my oldest son, Frederick D. Grant, then a lad of eleven years of age. On receiving the order to take rail for Quincy, I wrote to Mrs. Grant, to relieve what I supposed would be her great anxiety for one so young going into danger, that I would send Fred home from Quincy by river. I received a prompt letter in reply, decidedly disapproving my proposition, and urging that the lad should be allowed to accompany me. It came too late. Fred was already on his way up the Mississippi, bound for Dubuque, Iowa, from which place there was a railroad to Galena-"

General Grant has sketched in a simple and frank manner the story of the hardships of their early married life. It will not be amiss to quote here his own account. General Grant writes:

"My family all this while was at the East. It consisted now of a wife and two children. I saw no chance of supporting them on the Pacific coast out of my pay as an army officer. I concluded, therefore, to resign, and in March applied for a leave of absence until the end of the July following; tendering my resignation to take effect at the end of that time. In the late summer of 1854 I rejoined my family, to find in it a son whom I had never seen, born while I was on the Isthmus of Panama. I was now to commence at the age of thirty-two, a new struggle for our support. My wife had a farm near St. Louis, to which we went, but I had no means to stock it. A house had to be built also. I worked very hard, never losing a day because of bad weather, and accomplished the object in a moderate way. If nothing could be done I would load a cord of wood on a wagon and take it to the city for sale.

I managed to keep along very well until 1858, when I was attacked by fever and ague. It lasted over a year, and, while it did not keep me in the house, it did interfere greatly with the amount of work I was able to perform. In the fall of 1858 I sold out my stock, crops, and farming utensils at auction, and gave up farming.

"In the winter I established a partnership with Harry Boggs, a cousin of Mrs. Grant, in the real estate agency business. I spent that winter at St. Louis myself, but did not take my family into town until the spring. Our business might have become prosperous if I had been able to wait for it to grow. As it was, there was no more than one person could attend to, and not enough to support two families. I withdrew from the co-partnership with Boggs, and, in May, 1860, removed to Galena, Ill., and took a clerkship in my father's store."

From this humble beginning Mrs. Grant lived to become the First Lady of the Land, and to have honors and riches showered upon her. In a recent sketch of Mrs. Grant, among the "Widows of Famous Men," appears the following comment:

"Naturally the widow of General Grant attracts first attention. The position of her husband made her a figure of first prominence in our republican court, and since his death public interest has attached to her no less strongly. For several years after General Grant's death Mrs. Grant continued to live in New York City, in the house that was owned by the general. There Mrs. Grant lived in the centre of society and yet not in it. She never had much inclination for the formalities of fashionable social life, but her house was always open to the friends of her happier days, and to General Grant's old military associates as well as the public men who were leaders with him during his civil career, who were always welcome there; and for the old soldiers, Mrs. Grant always had a deep and abiding regard. For the serious occupation of life, Mrs. Grant has been busy with the preparation of her reminiscences of her great husband's life and career, dealing, it is understood, more with the domestic side of General Grant's life, than any biography that has yet been published.

"Mrs. Grant has had a life full of romance, paralleled by that of few American women. She was in the best sense the companion, as well as the wife of General Grant. All during the war she was near

him whenever the exigencies of service would permit her to share his privations. Her life in the White House was altogether enjoyable, and she accompanied General Grant in his famous journey around the world. As she said of herself: 'Having learned a lesson from my predecessor Penelope, I accompanied my Ulysses in his wanderings around the world.'"

Mrs. RUTHERFORD B. HAYES.

It seems most fitting that the nation's tribute of grateful praise should furnish the portrait of Mrs. Rutherford B. Hayes in this National Souvenir. As I examine the interesting material gathered in the various memorials of her life, I feel that a nation's tribute is more worthy of a place here than any brief biographical sketch.

She, "being dead, yet speaketh," and it seems not inappropriate that we give here a few sentences culled from some of the addresses made by Mrs. Hayes at the various annual meetings of the Woman's Home Missionary Society, of which she was president. My purpose in giving these extracts here, is to reveal her lofty convictions and her far-sighted conceptions of the religious needs of this country; and that her life was a practical illustration of her precepts, these gathered tributes to her memory, which we have selected, will confirm, bearing testimony to her harmonious character and unselfish life.

Probably no woman in America was personally known to so many citizens in all parts of our country as Mrs. Hayes, for she had visited with her husband every part of the United States; and every man, woman or child coming within the atmosphere of her personal influence, received lasting impressions regarding the genuineness of her character, and the steadfast purpose of her daily deeds and helpful words.

Mrs. Hayes' religion did not consist in self-righteous cant, nor Pharisaical criticisms upon the lives of others. Her model was Christ, her gospel the Golden Rule. She did not demand from others conformity to her personal convictions, but she acted upon her God-given right to regulate her life along those lines of conduct which best harmonized with her individual convictions of duty.

Mrs. Rutherford B. Hayes.

The United States can claim the benefit of her exalted influence, but Ohio enrolls her among its illustrious daughters, as she was born and educated in that state. She was born in Chillicothe, Ohio, August 28th, 1831: died at Spiegel Grove, Fremont, Ohio, June 25th, 1889. Mrs. Hayes' grandfather, Judge Isaac Cook, and all four of her great-grandfathers served in the Revolutionary War.

In the memorial oration of Hon. J. D. Taylor, M. C., is this tribute to Lucy Webb Hayes:

"In America, where this ideal woman was so well known, and where she was so closely identified with works of charity and benevolence, when the electric flash carried the sad news of the death of Mrs. Lucy Webb Hayes across the continent, a great nation and a great people were in deepest grief. It is difficult to realize how much real courage was necessary to take and to hold the advanced position occupied by Mrs. Hayes. It may seem easy now when the battle has been fought, and when the victory has been won, but when the pathway of politics and policy seemed to lead one way, and the path of duty the other, and all eyes were upon her, it took both courage and conscience to decide these questions as she decided them. To carry into the Presidential Mansion her ideas and aspirations, her view of life and mother-hood, to discard obtrusive etiquette, and adhere to her high convictions of duty, required undaunted heroism as well as religious faith."

In her modest way Mrs. Hayes thus stated to a friend her personal convictions regarding her stand in the White House: "When I came to Washington I had three sons just coming to manhood, and starting out in society, and I did not feel as if I could be the first to put the wine cup to their lips, and set an example that would only too often be followed."

"At a reception in Washington City, a number of intelligent ladies were discoursing upon the influence of the White House upon the domestic life of the country. All the diverse drifts of opinion seemed to return to Mrs. Hayes, as the typical mistress, and an analysis of her powers and methods ensued. The secret of that ever-fresh and simple feeling which seemed to make common cause with all ages, classes and times, was the problem, when one lady remarked: 'We all receive from the people of the world just what we bring to them.'

'Mrs. Hayes brought love to all. No mere affectation of love, but a *genuine feeling of interest.* No individual or class of individuals was indifferent, uninteresting or repulsive. She looked beyond the accidents of dress, position, or circumstance, and saw in every one a human interest; she stood on the high plane of noble kinship to all, and this divine truth was expressed in her simplicity.'"

From several published addresses delivered by Mrs. Hayes at various annual meetings of the Woman's Home Missionary Society, of which Mrs. Hayes was president, the following extracts are taken:

"Our field of usefulness is of great extent. Our home population embraces elements more or less extensive of every important race, nationality and language. They are of all conditions, material, intellectual and moral.

"Coming originally from every part of the world, they are here seated in the midst of this central continent, which looks out from widely extended coasts and almost countless harbors upon the two oceans on which is carried the larger part of the commerce of the globe. By the agencies of our advancing civilization, in the near future, this people will surely wield a commanding influence in the affairs, in the education and in the religion of all mankind.

"The inspiring and attractive field which invites our efforts is the home. First in importance and first in number are the homes of the uninformed, destitute and unfortunate of our own race—those of our own kith and kin. To these we must add the just claims of the lately emancipated people and their posterity, of the Indians, of the Mormons, of the Spanish Americans, and of the Chinese now within our borders—all of whom, it has been well said, have claims upon us for Christian civilization not to be surpassed by those of the heathen of foreign lands.

"We believe that the character of a people depends mainly on its homes. Our special aim therefore is to improve home environments, home education, home industries and home influences.

"We wish to strive for the attainment of these worthy ends by means upon which we can, with an assured hope, conscientiously invoke the Divine blessing.

"This is indeed the work of the Divine Master, whose example

and teachings all wish to imitate and heed who hope in their own lives to realize the blessings and consolations of that religion which He came into the world to establish.

"The corner-stone to practical religion is the Golden Rule. How best to obey its mandate is the vital question. Our conviction, our faith is, that the surest hope of mankind is in America. Within our limits, within our reach, are gathered representatives of all the races of mankind.

"That duty is of highest obligation which is nearest in time and place. With America and American homes what they should be, we need not greatly fear the evils that threaten us from other lands. We can easily shun or safely meet them, if our duty is faithfully done in behalf of the weak, the ignorant, and the needy of our own country. If our institutions, social and political, are imperiled to-day, it is largely because the wealthy and the fortunate, engrossed as they are in the midst of our vast material progress and prosperity, are not sufficiently mindful of what was taught by the words and life of the Founder of our blessed religion: 'Whatsoever ye would that men should do to you, do ye even so to them.'

"The friends of Home Missions rely on familiar facts. Not less than five millions of people are now added to the population of our country in each ten years by emigration from foreign lands. Among them are no doubt persons of education, of morality and of religion, who, in spite of want of familiarity with our language and institutions, will in good time become valuable citizens without special effort in their behalf. As to a multitude of others, it may be truly said that the missionary to pagan lands will find nothing more hostile to Christian civilization than the evil influences which immigration brings into the very bosom of our American society. Home Missions seek to protect our own land from imported heathenism. Again, the condition of the emancipated race in our Southern States still engages the attention of the patriot and philanthropist. It is represented by well-informed and conscientious observers that the colored people increase more rapidly than the whites in proportion to their number, and that the proportion of the ignorant and unchristian does not diminish. The facts do not permit us to indulge the hope that the Christians of America have done and are doing their whole duty with

respect to the Africans within our own borders and at our own doors.

"Never before was the progress of settlement in our new States and territories so rapid as it is now. The people are unable to support ministers, but they need the gospel, and wish to have it preached among them. The Indians still claim our attention. But I have said enough to indicate the number and magnitude of the demands for missions in our own country. The claims of missionary work whose aim is the improvement of Americam homes are attractive and urgent. Homes such as they should be, neat, orderly, and where punctuality and good methods prevail— in short, comfortable Christian homes—tend strongly to train the young to abhor those vices which chiefly afflict civilized society, and to practice those virtues which are the best security of wise institutions. Such homes are the fruit of woman's work; and the instruction that gives the household skill which creates them can be imparted only by female teachers, workers and missionaries.

"In conclusion may we not sum up the whole matter in these few words? America is 'the cradle of the future' for all the world. The future of America is in her homes, and her homes depend on the mothers of America. Hence the value and importance of missionary societies whose work is done by women in the homes of our beloved country."

From the Atlantic to the Golden Gate, from the White House to the rude log cabin of the Western pioneer, these loyal Christian thoughts of the First Lady of our Republic, find an echo in the heart of every true American daughter in the land. That Lucy Webb Hayes practiced her own precepts, the nation's tributes bear witness.

From the memorial sketch by Mrs. John Davis, I have selected the following extracts:

"She was an intense patriot, an heroic woman. I doubt if anyone ever heard her complain. Her life in the camps was almost as busy as that of her husband. The soldiers called the young and blooming woman 'Our Mother,' because of her motherly ways, of the delicacies she prepared for the sick, of the hymns she sang for them as they gathered around her on Sunday evening, of the brightness she sought to bring into their anxious lives.

"What were the characteristics that united to make her life so symmetrical and impressive? We shall begin with her home, her domestic life. Every woman should be able to bear the closest scrutiny here. It is the key of the situation. Mrs, Hayes had a practical knowledge of household duties, and held that such knowledge was the accomplishment of the true woman. She believed that the education of books was not the only education of life.

"Regarding the question of wine she said: 'It is true I shall violate a precedent; but I shall not violate the Constitution, which is all that, through my husband, I have taken the oath to obey.' Her duty was sharply defined, clear cut, and she had the courage of her convictions. Her creed was short, but it contained all the law and the prophets. Talking with her of faith and consecration, she turned her sweet eyes full of tears upon me and said: 'O, I am not good, but I do try to keep the Golden Rule. I do try to do to others as I would they should do to me.' A friend, on the day of her funeral, commenting upon the large assembly, remarked: 'It is a tribute of the people to a woman of the people. Lucy Hayes was at one with humanity.'"

Out of many testimonials from all parts of the United States, we select the following

"She was a grand, patriotic and loyal-souled woman, and her heart was big enough to find a place for all the brave young soldiers who were true to the old flag."

COL. HARRISON GREY OTIS.

"Total abstinence has never had such a standard-bearer as this noble woman, and centuries from now, her steadfast adherence to the truest Christian hospitality will be told as a memorial of her."

FRANCES E. WILLARD.

"The woman who, standing in the chief home, stood bravely for the sake of every home in the land."

ADELINE D. T. WHITNEY.

"Were it not for the fact that I long since committed myself to Denver for the Fourth of July, I should come to Fremont, to demonstrate my great respect for you and love for her memory; but as it is I can only trace on paper a few words of sorrow and ask a place in that vast procession of mourners,

who would, if possible, share with you that burden of grief. Her sudden and totally unexpected death leaves a great blank in the good and cheerful in this world. How vividly come back to me the memories of her hearty greetings, her beaming face and unfailing good nature, more especially during that long and eventful trip to the Pacific and back by Arizona, when at times, heat, and the untimely intrusion of rough miners would have ruffled the most angelic temper. Never once do I recall an instance when she ever manifested the least displeasure."

GEN. W. T. SHERMAN.

"Her presence lends its warmth and health to all who come before it;
If woman lost us Eden, then such as she alone restore it."

WHITTIER.

MRS. JAMES A. GARFIELD.

Lucretia Rudolph Garfield was the oldest child of Zebulon Rudolph and Arabella Mason Rudolph. Her father belonged to the fifth generation from an Austrian, Colonel Rudolph, who came to America some time during the seventeenth century and settled at Elkton, Maryland. Her mother was directly descended from Captain John Mason of Pequot fame, who came to Boston in 1630. Both the families came to Ohio early in this century, and were among the first of the Ohio pioneers.

Lucretia Rudolph was born April 19th, 1832, on a farm near Garrettsville, Ohio, and lived there until 1850, when her father removed to Hiram at the time Hiram College, then called the "Eclectic Institute," was founded.

In the early days Garrettsville was a pleasant little village, and was fortunate in having an excellent "select school" for young girls. Lucretia was kept in this school until she was fourteen, when she was sent from home for a winter, to much the same kind of school at Warren, Trumbull County. In 1851 she began to teach, starting with the district school, which was followed by several terms at the institute; then until 1860 she spent her time teaching and studying. She taught a year each at Ravenna and Cleveland, in the public schools. On November 11th, 1858, she was married to Mr. James Abram Garfield, then the principal of the eclectic institute. Their home was in Hiram until General Garfield was elected to Congress in

Mrs. James A. Garfield.

1863–64. From that time on their winters were spent in their Washington home, and their summers in Ohio. Seven children were born to them, two girls and five boys. The older daughter and the youngest son died in early childhood. Since the death of President Garfield, Mrs. Garfield has resided in Cleveland and her Mentor home. Mrs. Garfield is a lady of marked grace and refinement of manner, dignified yet unassuming, and her constant unostentatious charities are only known to intimate personal friends. For five years she has been president of the Cleveland Auxiliary of the McAll Mission of France, which evangelical enterprise has accomplished such an amazing work in Paris and the French provinces. As this is a foreign mission field, and we have confined ourselves in this Souvenir to women's work in America, in home missions, we will only state in connection with this work, that the women of the United States, through their various auxiliaries in 57 cities of America, contributed through their central board to this Paris Mission, during the year 1889–90, over $54,000, which is about their annual contribution to this mission.

The following interesting account of President Garfield and his wife was written several years ago by a correspondent of the *Whitehall Review:*

"The sweet-heart of his boyhood—the girl pupil whom her tutor loved—was for Garfield the star of his heart's horizon till the last moment of his life. I never saw two people talk so much with their eyes as these two did. It was evident that they consulted each other upon every circumstance of life as it rose, and the action he took thereon was the one which the mutual judgment settled upon as best.

"I saw him in the Senate chamber go through the imposing ceremonial by which he was transformed from a private citizen, one of the mass, to a ruler whose powers, while they last, are more autocratic than any king's. The agitation of the solemn moment had blanched the glowing cheek, stilled the smile on the now pale lips; but ever and anon he lifted his eyes to her as she sat in the gallery above and in front of him, and her calm, unruffled face seemed to give him the response he needed—the only one he could listen to, or sought. Any observer versed in physiognomy could see that her eyes spoke aloud to him across the space which separated them,

saying, 'All is well. You are doing nobly. I am proud of you.' Behind the unimpassioned mask of her delicate features, held in bondage by the power of her will and fortitude, there glowed the fire of an enthusiastic love for him, joy in him, support from her for him, to which no cold description in written words can do justice.

"No one who saw President Garfield after his installation in the White House, can fail to have observed the great change which his accession to power had occasioned in him. Only at intervals did his bright joyousness shine out again, as at the pleasant home at Mentor. The very day after he became President, the struggle for the spoils of office began with a fierceness hitherto unparalleled in all the strife of that kind which has been seen at Washington. He was half-maddened by his desire to do justice to all the contending factions. It was this feeling which made him slow to give irrevocable decisions. I was at the White House one morning, and he referred to his anxiety not to take a step in haste which he might repent at leisure. The humor of his own cautious slowness brought back the twinkle in his eye, the smile on his lip: 'I don't know when I shall get around to that,' he said, 'You know, there's no telling when the Mississippi River will reach a given point.' The sluggish movement of the great Father of Waters was hit off to the life by this impromptu epigram. The day I called at the White House to say good-by—I did not think it would be forever—I was shown into the family drawing-room up stairs—an apartment to which the public were not allowed to penetrate. The President enters, clad in a grey morning suit. Only a moment! Such a rush of people clamoring to see him! But during this moment husband and wife continually glance affectionately—their old glance — their glance of Mentor, of the Senate Hall, at each other. Eyes conconstantly look love to eyes that speak again. He complains of the loss of sleep which the pressure of Presidential duties entails. 'I only slept four hours last night,' he said. But he hopes everything is doing well now. Life is to be joyous in the future. 'There is always some trouble getting to rights when we move house, is there not? So, good-by, and God bless you!' And he is gone."

Mrs. Benjamin Harrison.

Mrs. BENJAMIN HARRISON.

"Mrs. Caroline Scott Harrison was born at Oxford, Ohio, October 1st, 1832, of Scotch ancestry. The first of Mrs. Harrison's paternal ancestors in America was John Scott, laird of Arras, who, after the disastrous battle of Bosworth bridge in 1679, left Scotland for the north of Ireland, with the Earl of Belhaven. After the Earl's death John Scott came to America and settled in the valley of the Neshaminy, Bucks county, Pennsylvania, where the village of Hartsville now stands, twenty miles north of Philadelphia.

"On this land Rev. William Tennent founded in 1726 the historic 'Log College,' out of which primitive institution Princeton College was in time evolved. Mrs. Harrison's great-grandfather, John Scott, son of the founder of the family in this country, moved to Northampton county, Pa., and purchased land opposite Belvidere, N. J., which is still known as the 'Scott farm.' During the Revolutionary War, he was a quartermaster in the Pennsylvania line. His brother, Matthew, after serving as a captain in the army, moved to Kentucky, and among his descendants was Lucy Webb, wife of President Hayes.

"Rev. George McElroy Scott, Mrs. Harrison's grandfather, was graduated from the University of Pennsylvania in 1793, studied theology with Rev. Stanhope Smith, president of Princeton College, and in 1799, was called to Mill Creek Church, Beaver county, Pa., being the first Presbyterian minister to locate in the western part of that state. It was there that her father, Dr. John W. Scott, was born in 1800.

"Mrs. Harrison enjoyed superior educational advantages, and was graduated from Oxford, Ohio, Female Seminary, in 1852, the year that President Harrison took his degree at Oxford University, in the same town. She taught music in Carrollton, Ky., one year, and on October 20th, 1853, was married to Benjamin Harrison.

"When the Civil War opened, and her husband decided to enter the army, she patriotically said to him: 'Go and help to save your country, and let us trust in the shielding care of a Higher Power for your protection and safe return.'

"She afterwards read with pride of the heroic deed of her husband

at Resaca and Peach Tree Creek. Mrs. Harrison was a woman of strong individuality and great kindness of heart; she was sympathetic and benevolent, and an active worker in the Presbyterian Church and Sunday-school, and in charitable organizations. Her voice was a pleasant one, and bespoke a gentle nature; she had a special gift for conversation, which was characterized by thoughtfulness.

"Her artistic tastes found expression in water-color painting. She had been six years the wife of Senator Harrison in Congress, and as such had formed many acquaintances and lasting friendships in Washington, before she became Mistress of the White House. In this capacity she performed her duties with dignity and grace. During her husband's administration, Mrs. Harrison was chosen president of the Daughters of the Revolution. President and Mrs. Harrison had but two children; Russell, the only son, was graduated at La Fayette College in 1877, and is now engaged in journalism; Mary, their daughter, married J. Robert McKee, of Indianapolis, now a resident of Boston."

Mrs. GROVER CLEVELAND.

Mrs. Grover Cleveland has made for herself an enduring name in American history by her kindly courtesy and social affability, which has in her presence effaced all barriers of party spirit and political differences, and rendered her the national favorite of all parties, and signalized her former reign in the White House as that of the greatest social prestige, only excepting the fascinating sovereignty of Dolly Madison. The women of America owe Mrs. Cleveland honor in that she has demonstrated the far-reaching influence of woman's kindliness and courtesy, and the beneficent efficacy of womanly attractions when joined to rare tact and unselfish consideration for the happiness of those around her. Mrs. Cleveland possesses the genius of social success which is a gift differing from and yet dependent upon mental attainments, though it may exist without the genius of distinctive intellectual powers, or marked artistic susceptibilities. Artistic and intellectual genius may accompany social success, and social success

Mrs. Grover Cleveland.

must always to a certain extent be joined to the qualities of mind productive of talent; but the genius of social success is nevertheless a special gift which is bestowed upon few, acquired by those only possessed of particular qualities of disposition and favorable environments, and never gained by those whose intuitive perceptions are dull, and who lack the rare talent of knowing just the right thing to say and the right thing to do under all circumstances.

WOMEN IN THE HOME.

"*What furniture can give such finish to a room as a tender woman's face? and is there any harmony of tints that has such stirrings of delight as the sweet modulations of her voice?*"—GEORGE ELIOT.

Home has the first claim. "The first thought of a wife or mother should be her home; all things, no matter how important, are secondary to that. No matter how rampant may become certain public evils, let her see to it that she keeps the evil out of her home, and she performs her greatest duty to her God, her family, and mankind." Various are the phases of home life in America. Brief glimpses of some of these domestic scenes and problems are given in this department of the Souvenir. Mrs. Agnes B. Ormsbee, well known for her instructive writings upon this pre-eminent department of woman's life, contributes the article upon "Wives and Daughters in the Home." It is fitting that Mrs. Henry Ward Beecher should treat of "Clergymen's Wives;" and Mrs. Jessie Benton Frémont writes with excellent taste of "Wives of Army Officers." Miss Leonora B. Halsted sketches graphically "The Social Leaders of Washington," and Mrs. Frank Leslie writes of "The Southern Woman Past and Present" with admirable discrimination. Mrs. Jenness Miller is authoritative upon the theme of the "Physical Culture of American Women," and Miss Spelman and Miss Hooker describe the home-life of "Everyday Women," and "Farmer's Wives and Daughters."—EDITOR.

Mrs. Agnes Bailey Ormsbee.

CHAPTER IX.

WIVES AND DAUGHTERS IN THE HOME.

BY AGNES BAILEY ORMSBEE.*

THE home has always been the unit of American civilization. Before the church or the school-house were built, the home conserved religion and education. From Plymouth Rock and the settlements along the James River to Puget Sound dominion has been pushed oftener by the family than by the individual pioneer. The obvious exceptions to this are the mining camps of the Sierras and the Rocky Mountains, but one may question whether those regions were fairly to be called civilized before the reign of the family began. And in those early homes, which were truly tabernacles built to honor God and to preserve liberty, who were the priestesses serving at the altars day and night, and keeping always burning the lamps of the fear of God and the love of freedom? They were none other than the wives and daughters of the household, women rarely "heard of half a mile from home," women toiling with the pots and pans, with distaff and loom, their hands hardened and calloused by daily tasks, their faces lined with vigils over rude cradles and trundle beds; yet their influence, humble in its first estate, has flowed on through the years like the tiny rivulet that leaves the mountain spring, gathering force and strength until it has become a stately river, bearing on its placid breast living ships, laden with noble purposes, high promises and earnest efforts, the glory of our common mother-land. These homely women did not question the right of the husband and father to be the family high priest, but with fervent hearts and faithful hands they filled their lamps with the mingled oil of love and duty. They did those things that lay nearest their hands, the cooking, the sewing,

*Author of "The House Comfortable," etc.

the washing, the cleaning, but although their tasks were rude, their cares heavy and monotonous, their minds were clear, their hearts brave, and they surrounded their husbands and children with an atmosphere of high ideals when the means of mental and physical refinement were few in their unpretending homes. These women made mistakes, they became weary and oft sore in mind and body, but discouragement was followed by renewed courage, by heartfelt striving and tender discernment. All their wealth of heart power was poured out for the good of the group that gathered around the family hearthstone.

In the home the influence which has tended towards refinement, towards the amenities of life, which are as essential elements in civilization as are education and the escape from grinding poverty, has come from the wives and daughters. In the early days mother and daughters strove together to make their rude surroundings pleasing. They found time in their busy days to cultivate the tall sweet Williams and hollyhocks, the fragrant grass pink, the columbine and tiger lillies for prim bouquets, and the savory herbs for seasoning, and time to pick sprigs of lavender and red clover bloom to scent the household linen; while myriad are the tiny stitches they set to deck the snowy ruffles of the gude man's Sunday shirts and the borders of the baby's caps and dresses, stitches that make a brave showing beside those of this era of art needle work. Mother and daughters struggled together for the bits of schooling possible to their rough circumstances, giving the chance first to the boys that seemed most promising or least adapted from native gift or physical ailments to hard toil. The resolute young "Widow Garfield," who with her own hands split the fence rails, tilled the clearing and kept her "four saplings" together in the house, realized the needs of education. She gave the land for the first school-house in her settlement, that her youngest son—the brilliant James A. Garfield—might have the chance that her keen mind saw he would profit by. Although she lived to see her highest dream more than fulfilled and always to have a part in her son's honors, her struggles for her children's education were not exceptional. Hundreds of other mothers did as much, and many boys and girls grew up and lived broader lives for this effort in their behalf. It was the distinguished career of this one woman's

son which brought to light the history of that rude Ohio school-house and made known the efforts of one mother among many.

The special glory of America has been that it is the land where the poor may not stay poor; where an industrious man might by thrift achieve a competence for his old age and might establish his children in more profitable occupations than his own. How large a part of this thrift has been due to the wife can scarcely be reckoned. Skilled in all housewifely arts, counting no work too mean, no saving too small so it might further the family good, the wife has cast in her strength of body and mind with that of her husband as the working capital of the home partnership. "The business woman" is supposed to be a development of the latter half of this century. But women have exercised business sagacity in the expenditure and management of money in small ways almost since American homes were established and the judicious counsel of many a wife has been the guiding star to her husband through complex affairs. A brilliant example of the business woman is found in Abigail Adams, who was "the wisest, safest, most reliable counsellor of John Adams, the second President of the United States." Mrs. Sally Jay, the wife of John Jay, not only bore like Mrs. Adams, separation from her husband for her country's sake, but successfully managed large business affairs. What these women of wider careers did has been repeated time and again by obscure wives. Their service has been beautifully and justly illustrated by Holmes, in his simile of a large ship with sails full spread, moving majestically on its course while its motive power comes from a small tug hidden by its own broad sides.

The American wife has been through our history a helpmeet to her husband. Biography is filled with this fact, of which no more beautiful testimony can be adduced than the brief history of Submit Dickinson, the wife of the Rev. David Dudley Field and mother of ten children, four of whom have become famous. "In her youth she was said to have possesed great personal beauty, a light, graceful figure and a very animated countenance, and those who in after years shared her hospitality will not forget what brightness and sunshine she shed around her in the circle of her home. The heart of her husband safely trusted in her. She was his faithful companion for fifty-seven years." Her husband's salary was first $500, then $700

and was latterly reduced to $600. Yet on this small stipend the large family lived and sent four sons to Williams College! And the Chronicler adds: "This miracle could not have been wrought but for the economy, good management and untiring industry of her who was truly the angel of the household." Beautiful, graceful, sunny, loving, wise, the mother of ten children! And with an income of $600 a year! Many a saint has been cononized for less! The unwritten histories of countless homes, filling our towns and cities and dotting the valleys and hillsides could repeat this gracious example time and again from the lives of patient women whose memories are precious legacies to their households, but are unknown to the world. The modern wife is also a helpmeet. She may not spin and weave, but in the city and town life, far more financial responsibility falls upon her than fell upon the grandmother. Such are the demands of business life that the husband has less time at command, and to the wife is given not only the entire control of the household but the purchasing power. It frequently comes to pass that nearly the whole income is placed at her disposal and expended according to her judgment.

As the glory of woman is "the divine gift of motherhood" so are the children the highest honor of the American wife. To her nurture and loving wisdom America owes not only distinguished men who have become the statesmen, the poets, the artists, the scientists, the men of all ranks who fill our national history with honored names, but America owes largely to her the honesty, the law respecting spirit of the common people. The child is trained almost wholly by the mother during those priceless, plastic, early years and the obedience, honor, respect then inculcated are the germs of that spirit which makes every man loyal to our flag and every man a brick in the defensive wall surrounding our native land. And it is not alone by words that our girls and boys are trained. The mother creates by example and influence a moral and mental atmosphere from which the children absorb character and high ideals. A woman may be naturally small in mind, but motherhood touches a spring that sends forth a tide of wisdom, better than any mere mental power, broadening her nature. Children learn goodness from the patience and sympathy of the heart that through life never is turned from them.

And as it is the mother who first teaches morality and patriotism, so it is she who teaches belief in God, higher than all dogmatism; a belief which, though often hidden under worldly cares, rarely dies out of the heart of the hardest man. He indeed would be deaf and blind who could read the story of Mary, the mother of Washington, and not appreciate her influence upon her children. How wisely she taught her boy self-control, faith in God, love of country and justice tempered with mercy, and he who knew so well how to rule never forgot her, the human source of much of his strength.

Perhaps no American family is more widely known than the Beechers. How much America owes to the eloquent preacher and to the author of "Uncle Tom's Cabin" is recent history. But the debt runs farther back to the days when Lyman Beecher, then a young man, wrote: "I had inwardly sworn never to marry a weak woman. I had made up my mind that a woman to be my wife must have sense, must possess strength to lean upon. She was such as I had imagined." Roxana Foote in her young days read as she spun, with her book tied to her distaff, and in her years of wifehood and motherhood she so ennobled her narrow lot that one of her children said of her: "She was a woman not demonstrative, of a profound philosophical nature, of wonderful depth of affection and with a serenity simply charming." Although she died when young, yet she left her influence among her children; and in after years Henry Ward Beecher wrote: "I can never say enough for women for my sister's sake," and of his mother he said: "Few born into this world are her equal."

The daughters of the house, especially those who have denied themselves a home or were denied by fate, have done their share. Their influence, quiet, unseen, how great it has been! How faithful their care of the old father and mother when other sons and daughters have gone out to happy homes; how patient and how gentle they have been with the restless boys and girls who often rudely jostled them in their dependent seat in the family circle; how ready to lend a helping hand to the unfortunate or distressed! A fitting example of the services of these unselfish daughters is found in the life work of Louisa M. Alcott, the tireless daughter, sister and friend, and in the heroic life of Dorothy Lynde Dix, whose influence brought solace to homes darkened by great distress.

To the mental influence of American mothers there is frequent testimony. This marked influence of the American mother in mental as well as moral and religious ways is largely owing to the fact that she is more often than not the equal of her husband in character, is as devoted to her children, has them more constantly around her and is more willing—nay, ambitious, that her children should rise higher intellectually and socially than she herself can hope to do. When the distinguished sons and daughters whom these women have borne, to the lasting debt of America, have become writers they have freely written of their mothers, but when they have become statesmen and scientists we must read between the lines to find the mother's influence. Of no ignoble strain was the mother of the Washburns, who could rear five sons, each rising to honor and so often the people's choice in many public offices.

Many years ago there was in Boston a dark eyed, gracious woman, a widow, keeping boarders to rear her four sons, boys of great promise. This was the mother of Emerson. So noble was her mind and soul that she rose above the sordid lines of her life, and imparted to her best known son "the rarer and higher elements of his character." Another woman's influence was felt in that home also, the Aunt Mary, a woman of abrupt, strong, prophetic speech, who laid her impress upon the boy's mind. Of the influence of Ellen Tucker, his early lost bride, Emerson wrote: "She was a bright revelation of the best nature of woman," while of that other wife, the mother of his children, he said: "She was the soul of faith!" Who can measure the power of four such women?

That Lowell's life and greatness were largely aided by the broad, spiritual nature of Maria White, who became his wife, all biographers concede. It was to the gentle, imaginative, romantic invalid mother that Longfellow owed the harmonious features of his character. The tribute which the poet Whittier gives "my dear mother to whom I owe much" is brief but eloquent, befitting the man, and the quiet Quaker mother. In that melodious poem "An Order for a Picture," Alice Cary draws with loving touch the figure of the lady—my mother. Of the sources of that strength of mind and clearness of intellect which so marked the lives of the "song birds," her daughters, we can form a juster idea from the words of

Phœbe Cary. "She was the wonder of my childhood. She is not less a wonder to me as I recall her now. How she did so much work, and yet did it well; how she reared carefully and governed wisely, so large a family of children, and yet found time to develop by thought and reading a mind of unusual strength and clearness, is still a mystery to me. She was fond of history, politics, moral essays, biography and works of religious controversy. Poetry she read, but cared little for fictitious literature. An exemplary housewife, a wise and kind mother, she left no duty unfulfilled, yet she found time, often at night, after every other member of the household was asleep, by reading, to keep herself informed of all the issues of the day, political, social and religious."

And we, the women of to-day, to whom this inheritance of power for good is intrusted by the faithful women of the past, how are we discharging our trust? Are we living earnestly, patiently and steadily each in our little world? Do we recognize the potency of a faithful performance of monotonous duties? Do we realize the sunshine and comfort that is diffused by cheerful lives? Let us then so spend our days that we may not lessen the mighty tide of womanly influence, remembering always that however great or renowned we may become as artists, poets, scholars or philanthropists, we decrease the debt America owes to wives and daughters if we belittle in any way the hearthstone, the keystone of our nation's prosperity.

CHAPTER X.

DOMESTIC SCIENCE IN AMERICAN HOMES.

EDITORIAL.

IN the American homes of the past, domestic science, though requiring arduous manual toil, was simple in the various departments, and would compare with the complex modern domestic machinery of our American homes, in about the same ratio as their ancient spinning wheels compare with the intricate mechanisms of our large manufactories.

In the homes of Colonial and Revolutionary America, though the wives and daughters were the cooks, laundresses and housemaids for the families, they could command perhaps as much leisure as the heads of our households; where not only far more complicated domestic work is a seeming necessity of the age, and the education of children must be supervised by the mother in innumerable directions, beyond the three requisite branches of the education of past generations—"reading, writing, and arithmetic;" but together with these multiplied claims in the home, social duties, philanthropic enterprises, and personal culture all present their pressing demands upon our time and attention.

Lady Washington, pictured with placid serenity and repose, as she gracefully knits the home-made stocking while entertaining her lady friends on "the long summer afternoons," of which our great-grandmothers wrote, would suppose that she had fallen upon some hitherto unknown planet should she enter our modern homes and meet their perplexing problems.

Compare, for a moment, the difference between the social, political and domestic demands upon the wives of our early Presidents, and the arduous duties devolving to-day upon the First Lady of our country.

Great progress in home comforts and home elegance has indeed

been made, but domestic science has thereby become more complex, and demands a new adjustment of domestic duties which cannot be made by adhering to the methods of the past.

Wealth and culture have introduced marked changes in manners and customs. Even in the enlightened intellectual age of Queen Elizabeth, when Shakespeare, Spenser, Bacon, and Sir Philip Sidney lived and wrote; when Sir Walter Raleigh and Lord Burleigh graced the royal table, fingers were used instead of forks, and the fair queen was greatly commended for the graceful manner in which she dipped her dainty fingers into the dish, tossing the food into her royal mouth, and using with queenly elegance the highly privileged napkin, which before the sixteenth century was not known even to royalty. In the times of James I. and Charles I. the use of the fork was quite rare. Surely we have advanced many steps towards home comfort and home elegance, in spite of all our defeats and hindrances. Home is woman's kingdom where she reigns as queen. The æsthetical side of home life is all that poets have sung and novelists described. American home life, with all its short-comings, stands for the truest home life in the world. The best American homes of to-day are the homes *par excellence* of the globe. Nowhere else can be found more true, honorable, and steadfast husbands, fathers, and sons; nowhere else can be seen more intelligent, refined, capable, and lovable wives, mothers, and daughters. American homes of the present are the only true foundations for the ideal homes of the future.

American home life is the highest realization yet reached of future possibilities. The greater intelligence of the masses, the higher aspirations, and increasing moral and intellectual influence of the mothers, and the more skilled and thorough training of the children, will insure not only a possible hope, but a practical reality in the progression of the age.

Mutual aspirations, noble purposes, and self-sacrificing devotion to the uplifting of human lives, is just as true a reality in many American homes at the present time as is the marvellous success in American inventions and business enterprises. American wives love and honor their husbands, and American husbands love and honor their wives in a greater degree than is the case in other nations. Children mingle more freely in the family circle than in foreign countries. A

mother's personal presence directs their every step and advancement in health, manners, and morals; they are not restricted to the nursery until the boarding-school or convent receives them into a new imprisonment. Fathers are more generally the companions of their sons, and expect to know more about them than simply to hire their tutors and send them for an indefinite period to travel—and learn, if they will—or run riot, if they choose.

But we do not deal now with the glorious possibilities, and realized benedictions which fall like sunshine upon the life of the wife and mother, whose home is her heaven, and whose heart rests in her husband and children with satisfied and proud content, irrespective of circumstances and casual environments. We have not now to study woman's heart-life, but woman's home-life. It would be more charming to picture the æsthetical side of American homes; but my province now is to present the practical side of domestic American life.

Regarding the manners and customs of American homes you are all familiar. A few words as to the difficulties in the way of home comforts, treating them from the commonplace standpoint of daily, practical living, not from any moral, æsthetical, nor intellectual standpoint.

Given to woman her home kingdom, in this nineteenth century. Does the machinery run like clockwork? Is there no friction among any of the numerous wheels and springs composing this wonderful institution, called home-life? Where does the difficulty in our American homes lie? Where shall we look for the cause that makes housekeeping a burden and the providing of home comforts a weariness to the soul and body of woman?

We will not look upon it from a monetary standpoint. We all know that money is necessary and that luxuries and adornments demand expense. Money is a power in securing richness and elegance, but money cannot buy ideal homes, founded upon knowledge, courtesy, kindliness and culture.

It will not matter to our present view of the question, whether the windows are draped with the daintiest of laces, and the walls hung with the rarest of tapestries, and the furniture upholstered with the costliest of fabrics, or the rooms less expensively adorned. Our question deals not so much with the decorating and furnishing of American homes, as with the more important question of home comforts.

We have all experienced the difficulties of housekeeping. We must here discriminate between housekeeping and home-making. Practical housekeeping is the foundation for home-making, but there is a wide difference between them.

Why cannot housekeeping be made to run with the smoothness and exactness of mercantile enterprises or manufacturing establishments? Why cannot a woman be the head and superintendent, lay plans which will be carried out, give orders to servants which shall be obeyed with exactness and despatch? Simply because an insurmountable difficulty stares every housekeeper in the face, blockades her way, upsets her best laid plans, brings to naught her skill, her knowledge, her taste, her most unceasing supervision.

We do not include a dilettante housekeeping, which inquires only if her "*Potage à la Reine*" is served in priceless *Sèvres* and is not aware that "*Potage à la Reine*" is old-fashioned chicken broth, which her great-grandmother ate from pewter bowl or common stoneware cup.

The foundation of all true progress is common sense, and common sense leads us to ask the plain question, what can be done? Nothing, in a hurry; everything in time. Mothers and housekeepers of the nineteenth century have got to meet the servant girl question, grapple with it, and leave the women of the twentieth century to reap the benefit of their patient, persistent solving of the problem.

With trained service and skilled labor, housekeeping would be a delight, and woman's life would be lifted into the realm of sufficient repose, to enable her to gain for herself and family advancement in culture and development of mental powers which are now so almost hopelessly retarded by the constant strain upon tired nerves and overtaxed muscles.

Untrained servants are the cause of nine-tenths of the discomforts of American homes, and are the greatest stumbling-blocks in the way of woman's intellectual advancement. It is not becoming a wife or mother, that robs her of her rightful heritage of mental development. It is only because her time and energies are frittered away by a heretofore baffling of her best laid plans by unskilled servants.

In business money can hire the most skilled workmen, but in housekeeping, money at last finds the coveted end beyond its reach;

it can palliate, it cannot eradicate the evil. Woman's suffrage is not necessary to the solving of this difficulty. It is not necessary that Bridget should excitedly throw the half-dressed chicken into one corner, and the half-peeled potatoes into another, leave her bread burning in the oven, and with sleeves rolled to the elbow, grasp with frantic haste her shawl and bonnet and rush to the polls to cast her vote for the next President, that she may thereby become a skilled workwoman and an independent thinker. It is not necessary that fathers should rock the cradles and darn the family stockings, while mothers heroically march to the ballot box to deposit their tickets, in order that woman's intellect shall be so enlightened as to be able to solve the mysteries of political economy. Whatever opinions we hold regarding the desirability or undesirability of woman's suffrage, this problem, at least, lies within woman's unquestioned sphere, and her brain must devise the remedy, and her skill and patience work it out.

There is also in this connection, "The Servant Girls' point of view," so clearly and justly stated by Mrs. Amelia E. Barr, in a recent number of the *North American Review*. We cull here a few sentences from this admirable article. Mrs. Barr says: "It is said that servants every year grow more idle, showy, impudent and independent. The last charge is emphatically true, and it accounts for, and includes the others. But then this independence is the necessary result of the world's progress, in which all classes share. Fifty years ago, very few servants read, or cared to read. They are now the best patrons of a certain class of newspapers. One of the main causes of trouble is, that a mistress even yet hires her servant with some ancient ideas about her inferiority. Mistresses must now dismiss from their minds the idea of the old family servant they have learned to meet in novels. They must realize and practically acknowledge the fact that the relation between mistress and servant is now on a purely commercial basis, the modern servant being a person who takes a certain sum of money for the performance of certain duties. It is true enough, that servants take the money and do not perform the duties, or else perform them very badly! but as soon as domestic service is authoritatively and publicly made a commercial bargain, and all other ideas eliminated from it, service will

attract a much higher grade of women. Domestic service is as honorable as mechanical service, and the woman who can cook a good dinner, is quite as important to society as the man who makes the table on which it is served. The carrying out of three points would probably revolutionize the whole condition of service:

First.—The relation should be put upon an absolutely commercial basis, and made as honorable as mechanical, or factory, or store service.

Second.—Duties and hours should be clearly defined. There should be no interference in personal matters.

Third.—If it were possible to induce yearly engagements, they should be the rule; for when people know they have to put up with each other for twelve months, they are more inclined to be patient and forbearing,"

These are only a few points so suggestively treated by Mrs. Barr. In a recent article in one of our journals, Mary Hinman Abel thus writes:

"There are some 8,000,000 homes in this country and the expenditure to maintain these homes reaches into the billions. It is granted on all sides that there is a great waste of money, of time and of energy in these homes; to put it as one of our economists has done, the money-earning of this people is excellent, but their money-spending capacity is poor—that is, in the sense of spending wisely and securing a just reward." The same writer describes a "Housekeepers' Club, recently formed in a western city, where the members meet weekly for discussion of domestic topics. Among the subjects discussed at this club, were the following:

"The service question—Co-operative housekeeping—House building as compared with house renting—The food bill of the family, including practicable bills of fare to be furnished at $1.50 and $2 a week apiece, for the food material; one of the members having experimented to test the point. The expenditure of the family income, that of the workingman, of the clerk, and of the moderately well-to-do family. How the work to be done in the average family shall be best apportioned to the working days of the week, and the best methods of performing it; what was the practical outcome to be obtained from such discussions."

Such domestic science clubs would become a great factor in the practical solving of many of the household problems. What are some of the remedies for the difficulties in the way of ideal homes? Time, patience, and persistent forthputting in the right directions. What are some of the right directions? Not by the mother and wife turning herself into a drudge. Her muscle won't solve the difficulty. Ideal housekeeping cannot be reached by her performing the work she pays her servants to do. In our modern complicated domestic departments, one pair of hands can no more perform all the labor of a household than a man of business could himself superintend, and at the same time personally perform all the labor required in the different departments of a large manufactory. We cannot revolutionize the times, but each housekeeper and home-maker can add her efforts to the progress of the age in the right direction. How may women of the present day help to clear the way? By promoting every enterprise which shall encourage skilled labor, not only in the trades and the arts, but in domestic departments; such as kitchen gardens for the children of the laboring classes who are to grow up into the servants of the next generation; also training schools for domestic labor, where young girls shall be taught thoroughly all the departments of housework and cookery. Thus doing, the time will come when no servant will be hired without a diploma from some training school, and a girl will as much expect to fit herself for house-maid or cook, as for dressmaker or any trade.

Outside of the servant question, what are some of the means by which present wives and mothers help to prepare the way for the ideal homes of the future? In Bulwer's charming and most ingenious little book, entitled: "The Coming Race;"—after prophesying of many of the marvellous improvements which might take place, he proceeds to give the inhabitants of that delightful country, wonderful mechanisms in the form of wings, which when fastened in place, enabled their owner to fly in the air as easily as with his feet he could walk upon the ground. This was all very fine, but the narrow views of that time, which still prejudiced the author in spite of all his foresight, was the statement, that only married women were deprived of wings; she being obliged upon her wedding day, to take them off forever and hang them upon the wall in her room, where they should

continually remind her of her subjection to her husband's will. Thus Lord Lytton, with all his ingenious and prophetic imagination, failed to rightly forecast woman's real and possible position in the home. Not only in the ideal homes of the future, but even in those of the present, woman has need, most assuredly, of the wings of knowledge, culture, and enlightened intuitions. And in these days wives and mothers would be the last to be forced to hang up their wings of social power, and home influence; and men most generously declare, that if any beings in the present race are blessed with the embryo wings of angelic spirits, it must be their honored American wives, mothers and daughters.

As Lilian Whiting fitly said: "The art of selection is the art of true living. A woman can accomplish little whose life is a series of crises; a kaleidoscopic rush; a glimpse of dissolving views. The discrimination to see, and the resolution to effect desirable eliminations, are quite as potent in the building up of life, and in the refining and elevating of its quality, as are the things that are chosen. The keenest 'silhouette' of Mr. Edgar Fawcett's series of social satires, is that of the woman who makes a martyr of herself by going to places and entertainments for which she cares nothing, in order to have it known that she has been invited. Our existence is mostly a war of accumulations, of books, events, and people. It is quite impossible to read everything, to go everywhere, to see everybody, for all of which opportunities offer, without losing, in this rush of life, the power to take a distinct impression. Now to hold one's self susceptible to impressions, to keep one's self *en rapport* with select and sympathetic currents, to be responsive to the finer and subtler influences, is to hold the key to the situation."

Surely this writer has solved one of the great causes of superficial knowledge and ineffectual labor. It is this want of selection which occasions the dilettante, would-be æsthetical affectation of modern times; which makes of too many persons mental dudes, attired in the outward adornments of a smattering of fashionable information, but in reality not possessed of any practically useful ideas.

After a proper selection, comes economy of time. Not an endeavor to consume time by reinstating antique customs which are behind this age of improvement. The investment of time must be

as wisely undertaken by women as paying financial investments by men. Seconds must be hoarded with as much care as dollars. Then comes system. Actions must be governed by plans fully marked out; not left for the haphazard moment to suggest. In the ideal homes of the future, fanciful notions regarding table and home furnishing, which goes beyond simple elegance, and becomes the bizarre style of decoration, which has turned so many elegant homes of modern times into Japanese curiosity shops, will be superseded by refined and permanent adornment; and home life will be moulded by practical information, the skilled superintendence of trained labor, the quiet repose which follows systematic economy of time, and the vast intellectual advancement which lies in the power of those who improve all possible opportunities, and wisely select those pursuits and pleasures best adapted for the fullest development of their individual natures and God-given talents.

What women of this age in America need is not an enlarged sphere, for in our days woman's place in the world is bounded only by her own capabilities and highest possible development; but we require the physical endurance of all our great great-grandmothers put together. In our land, at the present day, woman has every right which she has thus far shown herself competent to maintain; and every avenue is open to her ambition which her mental powers and skilled training shall demonstrate her fitness to enter. But she must remember that when she meets man in the political, theological, scientific, or metaphysical arena, she must stand or fall, exactly according to the same standards by which he is measured, according to her mental strength and logical conclusions, founded upon indisputable premises and acknowledged axioms; and not imagine that simply because she is a woman, ungrammatical speech, illogical arguments, nasal tones, and whining exhortations must perforce be accepted out of very gallantry to her sex. As Marion Harland so aptly expressed it in a recent *Review* article: "Woman—with a capital letter—should by now have ceased to be a specialty. There should be no more need of "movements" in her behalf, and agitations for her advancement and development considered apart from the general good of mankind, than for the abolition of negro slavery in the United States. With the world of knowledge and opportunity thrown open

to her, it argues little for her ambition and less for her ability to grasp cardinal principles, that she elects to build fences about her reservation, and expends time and forces in patrolling precincts nobody cares to attack. I am glad the question for discussion to-day does not contain the word 'woman,' said a member of a celebrated literary club. I am weary of the pretentious dissyllable, and satiated with incessant twaddle of 'woman's progress,' 'woman's work for woman,' and the ninety and nine variations upon that one string. By this time we ought to *be there* if we are ever to arrive. I am half-sick of womanhood! I want to be a human being.' ''

Surely Marion Harland grasps the situation. It is not more riches in the way of opportunities which are the crying needs of woman in this day, but like the *nouveau riche*, she squanders with ignorant and lavish extravagance, her golden hoard of man-conceded equality of rights, in every possible direction, irrespective of the wisdom or success of the investment of time or labor.

In these days, to every woman comes the stirring question; *What can I make of my own life?* In benevolent and missionary enterprises, she has long taken the lead. Now, literature, music, art, science, medicine, metaphysics, philosophy, theology and trade are open to her ambition.

In the possible ideal homes of the future, home comforts in housekeeping being secured by trained service; ideal home-making will not be a visionary aspiring, but a practical reality. Mothers can be skilled superintendents overlooking with systematic care every department; but leisure will be found for personal culture, because their physical energies will not be exhausted, nor their time frittered away by constant attention to ignorant and careless blunders of others. As the thought of the mother is indelibly impressed upon the child; when her life is freer, and her mental powers more highly developed, and her spiritual horizon broadened by an ever increasing understanding of the practical demonstrable verity that divine love can so be realized in consciousness by the transforming power of Omnipotent Truth, that *Christly living* will harmonize the most discordant elements in daily thought and action; then the Christ-like character of the mother will shed a continual radiance through an entire household. Her children will then be born with

less inherited evil to overcome, and more strength of body and mind to be moulded by the greater enlightenment of a mother's richer, broader and more disciplined nature.

Mothers will find that the more they cultivate their own talents the more will the talents of their children be cultivated. Children delight in imitating older persons. Whatever the mother does, the child wants to do, and much of the drudgery in learning music, art, and even literature, will be unconsciously overcome by the child, who thinks she is only playing, while in reality, she is studying, practising or drawing with the most persistent perseverance, in imitation of mamma; whereas, the same amount of labor demanded from the child as a lesson, would be wearisome and irritating. This fact experience most clearly proves.

In future ideal American homes, husbands will not find in their wives, beings clamoring for unwomanly occupations; but rather, companions, their equal in refined information; their wise counsellors in the practical questions of the day, and sympathizing advisers regarding their individual pursuits. Woman's keen-witted intuitions and man's careful deliberations will go hand in hand. Home life will be more and more a foretaste of Paradise, and the refining, elevating and christianizing influences of American homes will be felt to the uttermost limits of the globe.

Mrs. Henry Ward Beecher.

CHAPTER XI.

CLERGYMEN'S WIVES.

BY MRS. HENRY WARD BEECHER.

YOUR request to "write about ministers' wives"—doubtless refers to their duties and obligations as distinct from that of the wives of other professional men.

Are their duties very dissimilar from that of all married women? Is not the first and most important work for all wives, a faithful discharge of such home duties as should make home next to the very gate of Heaven? If this work is constantly before the mind as the *first* and *chief duty*, a minister's wife may then, with a clear conscience, use her few spare hours in such work in her husband's church and elsewhere, if needed, as may bring all those over whom she has influence, into closer union with each other, and help to promote and encourage active labor in every good work.

But we think few realize how much the *home* duties of a minister's wife can "strengthen his hands and encourage his heart." No man so much needs the help his wife can give him, *at home*, as a clergyman. Especially is this the case in large cities where he is liable to be called upon to give much time and labor to outside work—not absolutely connected with his own church. People do not reflect that under such circumstances, he needs more of his wife's help than most professional men.

If the wife is expected to lead—or take an active part in parish work—in all the charitable and missionary associations connected with the church, what time can she have for such *home service*, as can save her husband from constant interruptions? Who but the wife should be ever ready to relieve him from the numerous and often important calls, and be able, frequently, to give such answers as will

be satisfactory, without any interruption to her husband? Who but the wife can take charge of the numerous letters brought by almost every mail, and answer most of them herself, without his studies or labors being disturbed by them?

The help and relief a minister's wife can give her husband, in these and many other ways, will enable him to do tenfold more good in his parish, than she could possibly do if she presided over every society connected with the church.

There are always many good, capable women in every church, even better fittted to take charge of such societies than their pastor's wife is. But they could not give him the help and relief she can bring him, in their home; we by no means would be understood to imply that a minister's wife should not be interested in all work for the church and fully appreciative of the labors these women are actively engaged in and ever ready to assist them, and work with them whenever she can. But we do not believe that she should be expected to make such work her *first duty;* on the contrary, we believe she would do wrong if she attempted to do so.

Mrs. Jessie Benton Fremont.

CHAPTER XII.

THE WIVES OF ARMY OFFICERS

BY JESSIE BENTON FRÉMONT.*

THERE is nothing more puzzling than to make one answer fit to a varied subject, such as this I have been asked to write upon. "*Souvent femme varie*" and women do not cease to vary because married into the army, but there are certain army conditions into which women can fit and be moulded with high advantage to themselves—always providing *they* are adaptable.

The wisest man I have known used to instance the twelve disciples to show the difficulty of combining even a few men without faults; for of the twelve one proved to be a traitor, one was false, one an open doubter, while others were timid and of little faith. How can we hope for equal merit in our merely worldly associates?

Still, as I said, there are fostering conditions for unusual and real good in army life. Its very patent disadvantage of cutting off the chances for fortune-making, brings the advantage of creating simplicity of living, of open honorable frugality, and often that beautiful content which can only come from a system of fixed and secure incomes, known to all, and so preventing all false appearances, all petty rivalries, and leaving life more true, more simple and noble than in the competitive life of business communities, where often false appearances are considered so necessary to success that the family behind the scenes is actually trained in untruth.

With this system of known limited incomes, comes the lopping and pruning of many tastes and wishes, and the gracious habit of mutual unselfishness is fostered. Their fixed position gives the dignified repose of good breeding to these wives of army men.

* Author of "Story of the Guard, A Chronicle of the War," "Souvenirs of My Time," etc.

Except in official society in Washington there is no fixed order in our country outside of army and navy circles; theirs is a defined position, bound to be respected among themselves and in Washington where there is a regular order of society.

Also from the nature of their lives they gain not only this calm and disciplined mind, but habits of promptness, of comprehension, and authority which make of them powers for creating new conditions in the lonely and far western posts in which most officers wives pass their younger energetic years.

To these far and sparsely settled communities they can—and most do become—guiding centres in gentle and refining influences, and as much missionaries as those laboring only in that field. More than one name of such a woman springs into memory, but I think of one whose happy girlhood in Washington was among the best and greatest there—at whose marriage President Lincoln was a friendly guest—whose family, as well as her beauty, and gay health, and talents made her welcome and loved. I think of her now after a life of devotion to family and duty and "doing good" until her name leaves a trail of pious good works and encouraging faith from one ocean to the other; and this although through the changes and vicissitudes of army life, the brilliant health was destroyed, but not the brilliant mind nor the sweet nature and patient well-doing which makes her a Soldier of the Cross.

For although for sixteen painful years she can say with Heine, "mine is a mattress grave:" Yet loss of motion has only concentrated her unselfish energies.

And I remember the all-embracing kindness of that gentle Mrs. Canby whose husband was to meet so cruel a death from Indians in northern California. I was at Monterey in 1849, when every detail of living in California was most difficult, and saw how the few ladies of the garrison there made the best of all things, and won the respect and affectionate friendship of everyone by their cheerful endurance of real privations. Each did her willing best to lighten the loneliness and the privations in our very far-away and rude life. Mrs. Canby had the advantage of an attached Mexican servant who had followed her husband after the Mexican war. He was an excellent baker, and this dear woman was our volunteer bakery, herself often

bringing the fragrant loaf, and literally giving us our daily bread, with kindest words of cheer to the sick or home-sick.

It is among the good "chances of the whirligig of time," that now, when I am again here on the outer verge of the sunset sea, among my nearest neighbors are dearly-loved members of Mrs. Canby's family.

And of the young element recruited from all parts of our country from such varying conditions of previous life, how much could be said!

The New York girl who never missed a new opera or a first night of a fine play, to whom every enlarging habit of travel, of society, of music, books, pictures, clever men and charming women, were matters of course. How she has identified herself with and illuminated her husband's life! How fully known to them has been that thorough devoted companionship, utterly unknown in the usual married life. "The religion of home," is not a mere phrase to such lives, but like true religion, it is the glad early offering of every power and faculty; not a pale feeling, reserved for age, and after all worldly outlets have been tried first. What man would not be flattered and live up to such a mark? The charm of "army life" and "army people" is felt by those fortunate enough to know its simplicity of hospitality, its upright beauty of domestic life, and the generous comradeship which makes of them everywhere one clan in pride and mutual help and defence.

The enforced concentration of home life brings children into closer mutual comprehension—the very want of usual schools leaving the young minds open to the ineffaceable impressions of early childhood —bringing them only into the wholesome atmosphere of self-control and *duty*. The little girls become willing aids to the mother in sweet household duties and the graces of true hospitality, while the father gives to his young sons the old Persian training, "to ride, to shoot, to speak the truth."

One day, long ago, we were a group around the door of St. John's Church, that memory-dowered little old church on President's Square in Washington. A bride was driving off to her new home, and her young friends showered farewells and roses, and rice and slippers. An older woman said harshly, "Now *that* is the only proper

marriage we have had in a long while—she goes off in her own coach and four to her fine country seat in Maryland, to come back to her town house in Washington for the winter, while the rest of you girls have been marrying poor devils of army and navy officers."

Well, life is not lived in one day. Those "army and navy men" who had the certainty of being married for themselves, did they not endow their brides with names they wrote high on the pages of American history?

CHAPTER XIII.

THE AMERICAN SALON.

THE TRUE AMERICAN ARISTOCRACY. SOCIETY PECULIARITIES OF DIFFERENT AMERICAN CITIES

EDITORIAL.

IN reading of French and English salons, such as those of Madame Récamier, Madame Roland and Lady Blessington, of whom it is said that she was the only Englishwoman who ever kept a real *salon*, except Lady Holland, the question often arises, how can ladies in our republic found an American salon which shall be free from the objectionable characteristics of such foreign assemblies, and retain those important features which gained for the notable salons of the past recognition as the most influential adjuncts of the state?

Heretofore, American society has been ıounded upon a very fluctuating basis. But as the true American aristocracy becomes recognized, and the social American Queens rule by right of rank secured by cultured minds, and courteous manners, and royal precedent of loyal hearts and moral courage; the American salon will become a potent power in the progress of national civilization; and the moulding and guiding of such a beneficial social institution, depends upon American women.

The salons of the past took the place largely of our modern magazines and periodicals. Men and women met in those assemblies to discuss matters of politics and literature, regarding which information could not otherwise be so readily obtained.

Now, one can acquire all necessary news relating to topics of the

day, without leaving one's own library; and social conversation has therefore become largely a thing of the past, degenerating into useless chit-chat, or personal gossip.

A reaction is already setting in, and the social atmosphere betokens hopeful signs of progress towards the realization of an American salon.

In the stately assemblies in the early days of our republic, when Lady Washington moved among her distinguished guests with a calm repose and royal dignity of presence, which betokened an inheritance of queenly virtues that no imperial purple could bestow; and when Dolly Madison flashed forth her brilliant sallies of wit with the independence of thought that had become the birthright of our nation; social gatherings were the chief avenues of reaching the minds of distinguished men and women whose opinions were to mould the thoughts of the people so lately emancipated by their heroic struggle from the shackles of the Old World's bondage, which had enslaved not only their national institutions, but their individual freedom of thought and action.

In modern times the moulding of public opinion has been largely the province of the press, and though thereby national intelligence has been increased, social gatherings have lost their past prestige of moral and intellectual influence, becoming merely formal and burdensome obligations laid upon those whose positions or ambitions kept them within the wearying social whirl.

During this period woman has been slowly developing her mental powers and assuming her enlarged responsibilities consequent upon the progressive steps of our national civilization, towards the standard of God-given equality and individual rights, irrespective of race, color or sex.

And now dawns a new era in social circles. Woman is unquestionably within her universally acknowledged sphere, when she accepts the exalted obligation of making the American salon, the precedent and exemplification of all desirable social influences towards a more lofty ideal of American society.

As in the assemblies of the heroic past, when men displayed their exalted patriotism by word and spirit, as well as their chivalrous courtesy by adherence to custom and manners, and women did not

lay aside their loyal enthusiasm and regal aspirations when they assumed their quaint and picturesque ball-attire; so in the American salon of the future, fashionable costumes will not necessitate an accompanying vacuity of mind, and social gatherings amongst the cultured and refined, will no longer be merely a wearying mockery of enlightened conversation. "An American can have the best manners in the world for he has nothing to crush him. Every man is his own master, and no titled aristocracy can awe into insignificance the truly cultured and refined. Brain aristocrats are free-born, and in our land no rights of kings can take from them their royal prerogative of power. The proud remark of the great Napoleon, '*Je suis mon ancêtre*, (I am my own ancestor,)' can be repeated by many big-brained men of genius in our progressive country, where self-made success is the birthright of our nation, and American women are the present and the future of American aristocracy. She is the Republic. Let her not pose as the shameless goddess of liberty of the French Revolution, but rather as the gentle-eyed Madonna."

To entertain others acceptably and successfully, demands attention to various things. Among them may be enumerated voice, manners, tact, accomplishments, imagination, individuality, politeness, education, wit, brevity, repartee, ethics of dress and the art of conversation. Edward Everett Hale says: "There is no particular method about talking, or talking well. It is one of the things in life which 'does itself,' and if one fails in talking it is always because they have not yet applied the simple master rules of life. 'Tell the truth,' 'confess ignorance,' and 'talk to the person who is talking to you.' An author says: "No good talker is obtrusive, thrusting forward his observations on men and things. He is rather receptive, trying to get at other people's observations. There are unsounded depths in a man's nature, of which he himself knows nothing till they are revealed to him by the plash and ripple of his own conversation with other men." Another rule of good conversation may be thus stated: "Never undervalue your interlocutor."

This does not interfere with the equally important rule of adapting our conversation to the supposed knowledge and capability of the person we are addressing. Perfect tact has the rare intuition of determining quickly and sensitively what subjects would naturally

interest persons of certain pursuits, tastes, reputation or social standing.

"Manner is everything with some people and something with everybody;" said Bishop Middleton, and ease of manner can only become habitual by acquiring gracefulness and naturalness of pose, and then remembering that others are probably totally indifferent to where we are standing, or what we are doing, being absorbed in their own individual interests.

Lady Waldegrave was said to possess in perfection, "*L'art de tenir salon*, (the art of holding a salon.)" She was never afraid to bow first, to call first, to speak first. She knew the value of courtesy.

In England, it is said, people are never introduced at a dinner; every one speaks to his next neighbor, or the person opposite, without introduction and with delightful courtesy; but in America the restraint is such, that "two ladies will meet, gaze at each other as if they belonged to hostile tribes of Indians, desiring only each other's scalps, because, forsooth, they have not been introduced." The best rule seems to be that the house wherein ladies meet as invited guests should be sufficient introduction to exchange the commonplaces of courtesy, even though they should never meet again.

The art of entertaining acceptably requires ease of manners and agreeable inflections of voice.

"American women are seldom taught to speak with a clear antinasal voice. There is not enough attention given to elocution as applied to ordinary conversation, and reading aloud, that beautiful art so much neglected. The English are far ahead of us in this accomplishment, of a pleasing speaking voice and a refined intonation. Whether it is our climate and the many severe colds which our ancestors must have taken on Plymouth Rock, and which effectually ruined the larynx of their decendants, it is certain that the bronchial membrane and the larynx do not respond as well in this country as in England. American women are almost always beautiful. It is only when the peacock begins to sing or talk that we discover that beauty does not always strike in."

A certain amount of knowledge of the rules of etiquette is indispensable; but this knowledge, like the necessary rudiments of

education, should be so familiar as to lose all semblance of art in the naturalness of native politeness.

We, all of us, have met people whose powers of voice and manners exercised an irresistible fascination. "They would always be the fashion, for they are the types after which fashion should be modelled."

The etiquette of a musical or literary salon demands punctuality, and silence during the performance of every part of the musical, or literary programme. The rooms should be cool, not over crowded, and the lights well shaded, for the enjoyment of music or literature is greatly lessened by such inharmonious surroundings, as hot rooms, uncomfortable positions and too glaring light. As to the item of refreshments, when considered in the art of entertaining, suffice it to say, a well-bred hostess will lean towards simplicity, rather than ostentatious munificence.

Success in society is like electricity, it makes itself felt, and yet is unseen and cannot be described. Intelligence and tact are indispensible, but accomplishments, such as talent for music, art, or elocution, are aids to popularity.

Wit, that is true humor, and sometimes elegant satire, sheathed in a soft flowing melody of words, may fascinate, like the flash of diamonds half veiled by shimmering laces.

Sarcasm should be used only to repel an insult or defeat an ill-bred attack. Wit which descends to jokes is not a polite manner of entertaining. But the melodious laughter and decorous mirth should be occasioned by brilliant repartee, and elegant story-telling, which is an art of rare accomplishment, as we all readily perceive when we remember how few of our acquaintances can tell an acceptable story in a polished and charming manner. The wit of one age is said to be the stupidity of the next. But I think the true refinement of this age would prefer the elegant humor of an Addison, Sidney Smith, Swift, Steele or Sheridan, to the coarse modern so-called wit of bad spelling and bad pronunciation.

Of the social reputation of our prominent cities I have culled the following: "In Washington, where intellectual prominence or what we Yankees call 'smartness,' and what the English term 'cleverness,' prevails, the natural inquiry would be: 'What does he or she know? Can he talk well? What is he? In consequence the society at

Washington is quite unparalleled in agreeability. If there is anything in a man or woman, it is manifested in Washington. It is the city of agreeable conversations; it is the sphere of charming little dinners. No one can be local or narrow at Washington. It is to be feared that society is somewhat local and provincial in both of the aristocratic cities, Boston and Philadelphia.

"They know so well who they are themselves that they expect you to know. In Boston, although the most intellectual of our cities, the 'Athens of America,' the 'Hub of the Universe,' society is very local and condensed. They are very indifferent to outside influences and the society, to a stranger, is frigid and cold; but when once penetrated it is delightful. No one must attempt however to storm it. It is a city on a hill which cannot be hid; but it is well protected by the invincible reserve of its people, and one of its wits has said that a Boston man is 'condensed east wind,' which is not a bad criticism.

"Philadelphia is far more open-handed and easy of access than Boston, for the old Quaker hospitality has been joined to a Southern warmth, and it has produced a jolly sort of hospitality. They feed one in Philadelphia as if they intended to make a *pâte de foie gras* of you, and they are delightful hosts. But beware how you attempt to marry one of their daughters, unless you have sixteen quarterings and a grandfather. They are particular about a grandfather in Philadelphia.

"Baltimore is a very hospitable, cosmopolitan city, and has the cavalier element widely prevalent in its still gay society. The memory of Lord Baltimore has given it somewhat of an English tone, but it is the best of all tones—there is nothing snobbish about it.

"New Orleans had great charms before the war—and has still. It is well placed for hospitality, and the old French population insures gayety and a freedom from false economy, or what seems such. Of course New York is the 'Paris of America;' it is a French city, a German city, a Spanish city, an English city, and a Yankee city. No one can fathom what its wonderful Banyan-tree growth will be in a hundred years. It is now the greatest curiosity as to its abnormal condition in regard to etiquette. The sunshine and gladness of its climate, its thousand enchantments, its very quick, passionate pulse,

its cosmopolitan character, all tend to distinguish New York as the very field for a polite society—for a perfect and sensible etiquette. Society is in a transition state in America, and one is very glad of anything which helps to settle mooted points—such for instance, 'Who shall call first? Who shall be received? Who shall not?' These are now left to hospitality and the good nature of the individual."

Regarding Chicago, a recent remark of one of America's great statesmen will be in place. Being asked whether the extravagance of Chicago did not scare him, he replied: "Everything about Chicago scares me! I am lost in amazement at her stupendous push."

Whether the American salon *par excellence* shall first be established in Washington, New York or Chicago, remains to be seen.

"Merit, even of the highest, without a corresponding good manner, is like a flower without perfume, or a tree without leaves." The mere veneering of manner is not good breeding. People who read only the current newspapers and magazines get very little entertainment from each other's society, because they have all been fed on the same intellectual food. They merely repeat to each other the same items they have all read, and variety, the spice of life, is therefore wanting. It reminds one of the pictures in people's houses in the days of art unions. "An art union gave you once a year a cheap engraving, but they gave the same engraving to everybody, and so in every house you might enter you would see the same men dancing upon the same flat boat. Then the next year you saw Queen Mary signing Lady Jane Grey's death warrant. She kept signing it all the time. You might make seventeen calls in an afternoon, and everywhere you saw her signing away on that death warrant. You came to be very tired of Queen Mary and the death warrant. Well, that is much the same way in which seventeen people would weary and fail to improve each other who had read nothing but the same editions of the *Daily Times* or the *Saturday News.*" The science of language is only a correct knowledge of the true meaning of the words we are using every day; and never until woman, in her own home circle, becomes the accomplished arbitress of the best words for the best thoughts, will our own Anglo-Saxon language become purified and perfected as the one tongue.

The art of entertaining is founded, outwardly, at least, upon the fundamental rules of Christian courtesy. Meekness is the Christian virtue; modesty is the manner of the well-bred; peace is the Christian command; harmony is the social exemplification of it; self-denial is a Christian duty; forgetfulness of self is the creed of polite society. Thus an outward form, at least, of Christian courtesy is necessary to success in social circles. Imitations are always distasteful, therefore each must be individual in their mode of entertaining, for in this lies the witching charm of novelty. The poet Cowper says:

"Man, in society, is like a flower
Blown in its native bud—'tis there alone
His faculties, expanded in full-bloom,
Shine out—there only reach their proper use."

The American salon will at length supersede the wearisome, but at present necessary afternoon tea. Woman as yet is in the mere infancy of her mental development, for she has only recently been allowed to step beyond the walls of her nursery, where her mental diet heretofore, has been only the weak gruels of small talk, with an occasional *bon-bon* of romance. When the golden rule in actual living shall convert affectation of affability into genuine Christian kindliness, social fibs will not have to be told, and dreaded afternoon teas will become highly prized opportunities for the interchange of lofty ideas and practical plans of progress. An English writer pays the following compliment to the American woman of education and culture:

"Perhaps the peculiarity which first impresses a stranger, in the American woman, is her astonishing fluency and self-reliance in speech. New York and Brooklyn society seems to abound in pretty little petticoated Gladstones. Most American women talk habitually with an accuracy which would bear literal reporting, the language reading like a page copied out of a book, while at the same time there is a fluency which never pauses for a word, and never seems to know the slightest difficulty in expressing an idea."

Recognizing the truth of this tribute to the conversational powers of American women, of broad education and enlarged perceptions, the American salon seems a sure accomplishment in the near future.

Mrs. Dorothy Todd Madison.

CHAPTER XIV.

SOCIAL LEADERS OF WASHINGTON.

BY LEONORA B. HALSTED.*

THE city of Washington is a product of the official pioneer and in that is unique. It was chosen as the site of the nation's capital when a swamp, and the first buildings were public ones of granite and marble in striking contrast to the flimsy structures run up for the accommodation of those who had to sleep and eat as well as govern.

Society began in the same official manner. When the President and Mrs. Adams drove through the forest from Baltimore and arrived finally at the half-built White House named from Martha Washington's maiden home, the capital had no society and no material of which to make it, for there were only three private houses within the city limits. To form society under such circumstances was as near creating something out of nothing as it is possible to conceive, and only the necessary presence of officials made it practicable.

The government had first its seat in New York, from whose Dutch habits came the custom of New Year's receptions that pleased Washington so much he hoped it would never be discarded. Then the administration moved to Philadelphia where the circle of established society was very brilliant, but equally dissipated. There was great prodigality, and gambling was fashionable among both men and women. Against this extravagance and frivolity the President and his wife determined to set their faces. "Everything which can tend to support propriety of character without partaking of the follies of luxury and ostentation," are Washington's own words as to the aim

* Sister-in-law of the Hon. John W. Noble, Ex-Secretary of the Interior.

of his manner of living. The suit he wore at his inauguration was woven by his household and Mrs. Washington displayed once two dresses she had spun in which the silk stripes were made of ravellings from black silk stockings and old crimson chair covers. In spite of such simple living they maintained strict etiquette in social affairs which they considered necessary to command the respect of other nations and which gave them an unquestioned dignity.

Adams observed the same formulæ, but when the new capital was occupied and Jefferson came into power, every barrier of etiquette was levelled, a social chaos replaced the rigid dignity of Washington's time and had it not been for the saving grace of Mrs. Madison there would have been no true society in the highest circles.

It is a fact for which Americans may be thankful, that, during the first sixteen years of the capital's life, a woman so capable, so graceful, so deservedly popular as Mrs. Madison should have been at the head of social affairs. There was no permanent lady of the White House while Jefferson was in office, and Mrs. Madison did what few honors he allowed, extending the charm of her own house to that of the President. When she became the lady of the Executive Mansion she struck a happy medium between the formality of Washington's time and the utter lack of etiquette that made Jefferson's slipshod. Her lack of partisanship was marked and incomparably beneficial, for she had the magnetism which brought enemies and friends almost equally under her genial influence. She had opinions firm and true, but she was devoid of rancor and possessed the exquisite tact that more than all else distinguishes the true social queen. She was indeed not alone the first, but perhaps the only woman of "absolute social genius" that ever presided in the White House. Twenty-three years after leaving it she returned to the city a widow, well advanced in years, and with only a modest income, but she was as popular as she had been when first lady of the land. Her house was frequented equally by the most notable and the most fashionable. She was voted a seat on the floor of the Senate, and given the freedom of that of the House, the only time these had ever been accorded to a woman, and when she died the utmost reverence was shown her memory.

The leaders of society in those days had nearly all been abroad as

wives of ministers, in the troublous times succeeding the Revolution, and had an acquaintance with the best usages of other countries that made them capable of giving the right turn to ours. Moreover, the social ideal was formed largely of a combination of English and French models. The republican institutions within which it grew naturally led it to refer to Roman and French precedents, and the marked part that France took, not alone in befriending us as a nation, but in guiding our ideas before, as well as after our government was formed, emphasized its influence. To the Carolinas came many of the best blood in France when the Huguenots were driven from their country, and in our Revolution all of these adhered to the cause of liberty. Then the presence of the noble Frenchmen, with La Fayette at their head, who fought for us, and later the refugees from the bloody scenes of the French Revolution who brought examples of high breeding among us, had much effect upon society. Poverty drove them to sad straits, but did not make them relinquish their schooling; as for instance, one who was afterwards king, Louis Philippe, returned the hospitality he had received in Philadelphia by inviting several distinguished men to dine with him in his room over a barber-shop, where he apologized for seating half the company on the side of the bed. Our English heredity was of course the fibre of our existence, and Puritan probity, colonial simplicity, French elegance and southern grace, may be considered the dyes with which the social web was colored.

The general constitution of society in Washington was from the first southern. The capital was in a southern section and distances were far greater in those days than ours. Many of the wives of members came on horseback fifteen hundred miles through Indian settlements; hence, wealthy planters living near, thought it but a trifle to take their families and a retinue of slaves to spend the winter in town. Slavery gave the south leisure while freedom brought greater commercial activity in the north, and the west was still a land of pioneers. It is therefore a fortunate circumstance that the early ladies of the White House came from so many different parts of the country that all its elements combined to give the accent of leadership, and it must be remembered that they were not alone leaders but in large part creators of social life.

Mrs. Monroe, a New Yorker of Dutch descent, succeeded Mrs. Madison and left the same elevated tone, allowing nothing vulgar within the precincts where she ruled. She knew the importance of social forms, as when Monroe was minister to France she saved the life of Madame de La Fayette by a ceremonious call at the prison where she was confined.

Mrs. John Quincy Adams came with much prestige to the honors of the White House. She had spent many years in Europe, as a member of families representing our country, and when her husband became Secretary of State she made his home memorable for its pleasantness. It was that happy era of good feeling when partisanship abated its ferocity and none were excluded from her house on account of politics. Morals however were a different matter. When she was in the White House she regarded with great coldness a friend who had presumed to introduce "the wife of a member not very particular in her conduct" who would to-day be received without question, simply on account of her official position.

Even in those early days, however, the nimbus of the good old times was gathering around the democratic head of Jackson, "when," it was said, "the mind shone forth in its pure unstudied richness." The contrast was drawn sharply between those happy times and "the court of the younger Adams, the gay drawing-rooms of the prince of diplomatists." But when Mrs. Adams' reign had become in its turn the good old times, it was spoken of as "an enchanting, elegant, and intellectual régime. The fashionable circle she drew around her was far superior to that which has appeared at any period since." One of the most brilliant in this coterie was Mrs. Porter, who was decidedly the leader of all the gay contemporaries of the day, although she said she had worn chiefly for a whole winter one black silk dress, varying cap and collar to suit different occasions.

In Jackson's time one of the signal instances of the influence of women was shown in the Eaton episode. Mrs. Eaton was a fascinating woman whose reputation was unfortunately tainted. The President believed in her integrity and supported Eaton in marrying her, afterwards appointing him to the cabinet. It was natural that he should be sensitive on such a subject for he had lost his dearly beloved wife just before coming to Washington on account of poisonous

slander. He did everything in his power to persuade and even to force society to receive Mrs. Eaton, but he could not prevail. The ladies of the cabinet refused to accept her and their husbands resigned in consequence. The mistress of the White House when told to call upon Mrs. Eaton, said bravely: "Uncle, I will do anything on earth for you consistent with my dignity as a lady, but I cannot visit anyone with Mrs. Eaton's reputation." In consequence she was remanded to Tennessee with her husband and did not return for six months. Then Jackson had recognized his failure and it is somewhat amusing to see that he undertook nothing social thereafter without first consulting the leaders of society.

The throng pressed too strongly upon them, however, to maintain boundaries of etiquette, at least in the public receptions. A country whose population grows so rapidly as ours, sends a constantly increasing number to the capital, and the taste of the people became the only restriction. At first this was rude and untrained. Men with muddy boots stood on satin sofas and knocked down waiters bearing refreshments in their eagerness to get at them. But Americans learn quickly and before long even the proprieties of an English woman were not shocked, and she wrote home after seeing a public reception, "The democracy behaves like a lady."

With Van Buren's ascendancy came greater elegance and decorum. The White House was handsomely re-furnished, and his daughter-in-law, a pretty Southerner of good education and social tact, exercised a benign influence on society. The people, however, thought this régime far too aristocratic, and it was one of the causes of the bitterness infused into the next campaign which offset the "extravagance" of the White House by the conspicuous log-cabin of General Harrison, who was the first western President.

With Tyler's administration one thing came to an end that is greatly to be deplored—that is, the immunity from press comments on social affairs. Mrs. Tyler was exceedingly particular in checking any such indiscretion, and the fact that the papers could be restrained shows what a headway this vulgarizing force has gained in our day, when the higher standard of taste has been completely overwhelmed.

Mrs. Polk brought a noble presence to the White House. Mrs. Maury, an English-woman, said: "Among the queens that I have

seen, not one could compare with Mrs. Madison, Mrs. Polk and Mrs. Adams. They are highly cultivated and perfectly accomplished in the most delicate and refined usages of distinguished society." Mrs. Polk was equally well versed in the interests of her husband and her country, and was the only President's wife who was also his private secretary. She was emphatically the wife of a President even during the long years that she outlived him in her quiet retirement, where any distinguished visitors to Nashville called upon her as still a semi-public character, and were received with the dignity and affability that made her so highly esteemed during her term in the White House. But society had now reached a stage where it did not depend for support wholly upon political officials. The army and navy, and the diplomatic corps gave it characteristics of their own, which, while official, were not partisan, and lent the polish of attrition with the world to the cruder elements. These bodies were all disciplined in etiquette, which is to society what grammar is to language, and did much towards evolving the art of society as an end in itself. The question of precedence between the British and French ministers caused certain rules to be adopted by even so democratic a person as Jefferson, and this beneficial influence, bringing forms out of the void, was exerted with a steady pressure from the beginning of the century.

Traditions of these steps in our progress towards social coherency remain with the residents, who are mostly descendants of those whom official duty or business originally brought to the capital. They are reputed to be exclusive, but as a rule, are not so intentionally. They are courteous to those who are brought near them by the fluctuations of political life, but the soil of opportunity is shallow and the roots of social affiliations have little room for expansion in four years. Moreover, the increasing multitude of people that come to Washington has conduced to the falling apart of officials and residents. The officials have all they can do to entertain those to whom they are under obligations, whereas formerly residents were in request. On the other hand, the latter find congenial company in established families without the sense of impending separation, but if an official is met and liked by a resident he is cordially welcomed, for neither politics nor sectarianism are here dividing lines. Persons mingle

without such thought of difference, seeking their social affinities with something of the freedom of chemical atoms.

This is especially true since the war. Buchanan was the last President of the antebellum days and under his auspices southern supremacy made a brilliant social exit. Never was the White House more dignified or elegant. He was most fortunate in having his beautiful niece, Miss Lane, to do its honors for him. She had gained a rare popularity abroad when her uncle was minister to England, the students of Oxford rising in a body to cheer her when she went to see degrees conferred upon Tennyson and Buchanan. It was while she was mistress of the White House that the Prince of Wales visited there, and the President's and Miss Lane's courteous reception of him, combined with the demonstration in the Northern States, "in strange contrast with his inhospitable treatment in Virginia," made a deep impression on the Queen and the Prince Consort and may have had some influence on their action in remaining friends of the Union during the rebellion.

The country was already trembling on the brink of a dreadful war but society had an almost feverish gaiety. Politics were too serious to be mentioned, yet they tacitly divided social life into factions. Mrs. Adams of Boston was a leader accorded the "rare distinction" of being acknowledged by both sides, and Bailey's house provided "the nearest approach to a salon that Washington has ever seen," while Mrs. Slidell's influence in her set was such that whatever dictum she cared to enunciate about fashions was instantly followed. But as the years sped away so did many of the southerners. Mrs. Crittenden, a woman of great social influence who was perfectly familiar with all the issues of the day and had her own convictions but never advocated them as a partisan, expressed perhaps woman's best attitude at such a time in a letter to her daughter: "Our Southern friends have made a great mistake; I long to welcome them back." But it was many years before this could be done and in the meantime depths of anguish had been struggled through that alienated one section from another to a degree that makes one marvel at the apparent reconciliation.

Lincoln's inauguration ball was called the Union ball, but the bond of union was already strained to the utmost tenuity and during the

next four years there was too much grim work going forward to allow of social life. Nevertheless it was during these hard, dark, anguished years that Washington became truly the capital of the nation. Baptized by its great namesake in thanksgiving and hope, it was confirmed in blood and tears, and when the pall of war was lifted, the city was no longer southern nor was it northern. Its minority under guardianship of this or that section had passed; it assumed its rightful position as the country's head and drew to it more and more the best of every portion of the land. The improvements made in consonance with its new dignity were worked out on the original plans of its and the nation's founder and it seemed like a resurrection from the dead, so different from the miry, dusty, unkempt village of earlier times became the Washington that now ranks as one of the most beautiful capitals in the world.

The opportunities for social beauty were as great as its material attractions, but at first the reaction from the long strain of the war set in with a flood tide and almost obliterated the old landmarks of taste and decorum. The presence of many newly rich families eager to display their wealth, the thirst for amusement and the ambition of those who had ends to gain in satisfying it, made a mad whirl of festivity. At some of the more extravagant entertainments the guests remained until morning partaking of a sumptuous breakfast before they separated, the men to attend to business and the women to appear at morning receptions in the same costumes they had worn at the ball. Extravagance and corruption went hand in hand, even cabinet ministers not being above serious suspicion and their wives still more attainted. Mrs. Fish in the midst of this whirlpool kept a steady foot and clear head and in her combined kindliness and elegance was the rallying point for the better element in official circles.

In Mrs. Hayes came a woman to the White House who is spoken of as marking the third epoch among those who have inhabited it, the first being trained by the Revolution and the second of only domestic and social ambition. She was a graduate of the first college for women in America and was a person of strong convictions and calm courage. The serene and dignified method of life that had been practiced by the earlier administrations was now restored with a new grace and intelligence. Her face was set firmly against the

dissolute, but the humble received her sweetest courtesy. The leadership of the official aristocracy whose members change too often to be a danger, is potent over the mass and in the kind of people attracted to the capital from other cities. Mrs. Hayes in this is said to have exercised a greater influence than any lady of the White House since Mrs. Madison. The persons one met there and largely elsewhere were no longer shoddy magnates whose sole attractions were terrapin and champagne, but cultivated men and women who could converse sensibly on the topics of the day. She was severely criticised for excluding wine from her state dinners, but even those who disapproved had to admit that the conditions were such as to make a sharp lesson salutary. The esteem in which she was held by the women of the country was shown in their presenting her portrait to the nation "in gratitude for worthy representation," the first instance of the kind in the history of any nation.

With the "gentleman-President," Arthur, came his sister, Mrs. McElroy, a lady of quiet elegance and admirable tact, for whatever she did or left undone was sure to be in the best taste, and her example quietly enforced the general social usages Mrs. Hayes had revived, though wine was no longer excluded from the White House.

Grover Cleveland's marriage aroused general interest, and never did the press take such outrageous license, but the President's bride entered happily upon a gay era. Her youth and the interest attaching to her new position made her uncommonly popular, and during her next period of supremacy she will be a significant social leader. In Cleveland's first term there was a recurrence by some to the extravagance of Grant's time, unlimited funds being spent in entertaining whoever cared to come, and such indiscriminate hospitality does not attract the best. Unfortunately the trend is towards this prodigality, but there is another side to the shield—the shield that protects our institutions, for with extravagance comes the inevitable tendency to corruption. Some there are who entertain continually, and whose company is looked upon as an honor by the highest who yet retain a simple delicacy that sets a fair example to those who would be hospitable and yet not exceed their means.

Mrs. Harrison's régime was not one of brilliancy, but of unusual sociability. She entertained more persons informally as well as on state occasions, than any other President's wife, and accepted invita-

tions with the same pleasure she had shown as wife of a senator. She was the President of the Daughters of the Revolution, and attended its meetings, but her example will hardly be followed, for the accumulation of so many undertakings broke down her health, and she died on the eve of election. Her unselfish thoughtfulness was evidenced in many ways, but in none more than when she was brought in almost a dying condition from Loon Lake and within half an hour of her arrival directed that the White House should be opened to those attracted to Washington by the Grand Army encampment. Five thousand went through the public rooms in one hour, and this steady tramp was kept up day after day, yet nothing was injured save the matting, showing a wonderful improvement of manners since the war times.

Among the notable leaders during the Harrison administration was Mrs. Morton. As wife of the Vice-President she made a place for herself that had so long been vacant it almost needed re-creation. Of distinguished bearing and much social experience in New York and France, she established her position with ease and elegance, and was promptly recognized as a social chief.

An innovation was made by Mrs. Noble, who gave a tea in honor of some of the prominent suffrage women, the first time they had been tendered such social recognition. Miss Anthony looked over the rooms crowded with members of the cabinet, diplomats, officers of the army and navy and others, and proudly said: "Such a gathering would not have been possible thirty years ago, even if the invitation had come, as in this instance, from the wife of a cabinet minister."

The general tone of society has certainly improved. There are some things in which we have retrograded, but much that was vicious has disappeared, and much that is good has replaced it. This is due chiefly to the higher level of integrity, sobriety and taste of the people as a whole, but the leaders of society have their share in the upward movement. To elevate the standard of taste is no small part of patriotic duty, and one that women have especially in charge. To be patriots, not partisans; to unite, not sever: to forward principles by making the best attractive, and to reach the point of repose where good manners in all things become spontaneous, have been and will be the aims of those most successful as leaders.

Mrs. Frank Leslie.

CHAPTER XV.

THE SOUTHERN WOMAN.—PAST AND PRESENT.

BY MRS. FRANK LESLIE.*

THERE is no class of woman as noteworthy in a study of American women as the woman of the South; no class which has passed through stranger vicissitudes or developed more startling changes of character.

We all know what the Southern woman was considered during the half century "before the war," a date which has become of fatal significance in our land. I mean of course the woman of the upper classes, the wife and daughter of the wealthy planter or the city magnate of those days.

A petted, sheltered darling protected by the chivalrous care of men; who whatever their faults, were romantically tender and devoted to womankind from all that was hard, or coarse, or likely to offend her delicacy, this Southern woman passed from her cradle to her grave upon velvet, never touching the common earth, or soiling her tiny feet with the dust of common ways. True she was a painstaking and faithful housekeeper, carrying the keys of her store-room at her girdle and knowing exactly what provision was consumed not only in the house, but in the quarters. Every morning of her life attended by one or two trusted woman servants she weighed and measured, and counted out these supplies, summoned the cook to receive the most minute orders for the day, interviewed the serving women, the nurses, perhaps the gardener and other domestics. Finally she visited the sick servants in their own quarters, prescribed simple remedies, and what is more, served them out from her liberal

* Editor and Publisher. Author of "From Gotham to the Golden Gate," "Itza," etc.

medicine chest. Did Chloe wish to marry Cæsar and have a "real white wedding" with cake and bridal veil? She seized a favorable moment to confide the ambition to "Misses," who generally entered into the little romance with interest, and arranged the details with generous kindness.

Was old Aunt Dinah in distress at hearing of the death of Pete or Sambo or Cuff she went to "Misses" to be comforted and receive perhaps a glass of wine, or hear a few verses out of the Good Book as the mistress judged most consistent with her tastes. In fact the duties of a Southern planter's wife in the olden time were quite as onerous and fatiguing as those of the matron of an institution who draws a good salary and feels that she is a monument of afflicted and meritorious womanhood.

But all these duties were performed not as laborious tasks, but as an essential part of a position she was proud and glad to fill. She was the queen of her house and of her estate, the mistress almost of life and death to hundreds of subjects, and the honored and tenderly cared for wife and mother of her own family. Under such nurture our Southern woman developed a peculiar character, at once autocratic and clinging; her tender little hands never touched anything harder than the keys at her girdle, her dreamy eyes seemed ever looking beyond the prosaic objects around her into some rose-strewn, magnolia-scented paradise of her own, her smile was soft and slow, and sphynx-like as that of Monna Liza, who to me always seemed a Southern woman.

Not generally of the most brilliant intellect or attainments our Southern wife and daughter received the dicta of the men belonging to her as law and gospel, it was their place to know the affairs of the world and they did. They fulminated in the eager Southern fashion this or that decree and she listened with that bewildering smile and softly answered in her low *trainante* voice with words not of any profound meaning perhaps but full of sweet sympathy and confidence.

When war times came, this loving docility of nature made of the Southern woman a very warm and passionate partisan. She believed all that she was told and when she understood that the home and the life which were the orbit of her existence were to be broken up, the institutions which to her were God-given to be

destroyed, and those conditions which her husband and father swore were their "Rights" were to be swept away, she became the most devoted and positive of champions. The abstract merits of the case did not enter into her philosophy in any manner; if some fanatic tried to set them before her she waved them contemptuously aside; the concrete fact that the man she loved, or the sons she doted upon, or the brother or the lover of her heart was exposed to peril, suffering, and very possible death was enough for her; but when to this *casus belli* was added the statement that the "Yankees were coming to steal our servants" and to seize upon our estates, she became—this soft, tender, little magnolia blossom—she became a Joan of Arc, a Charlotte Corday, a Boadicea, a Medea.

Those tender fingers of hers filled cartridges, cast bullets, stitched ammunition belts and warlike garments, made banners and embroidered terrific mottoes; performed in fact all that a woman's hands could do of the terrible preparations for war, while the fertile fancy and irresponsible impulses native to her class suggested dangers that never came and reprisals sometimes preceding the provocation.

As for the trials of body and mind, the heroic struggles for bare existence, the death-in-life of the Southern woman through the war, these are things we will not dilate upon; they are of those painful records of individual suffering that the world agrees to bury, that from their grave may spring the growth of universal benefit. The blood of the martyrs is the seed of the church, and the tears of the broken heart water the trees of a nation's welfare.

And now after the lapse of a quarter of a century that gracious growth has reached an appreciable size and beauty; through the fearful ordeal of suffering unknown to the casual observer or reader, the Southern woman has emerged into the nobler conditions of her present existence. The softness and ease of her former life, its assured protection and the tender deference that surrounded it were perhaps a trifle enervating to character; the affections flourished at the expense of the intellect; the delight of *being* was more present than the necessity of *doing;* the whole nature ran to vine secure of always finding a strong support upon which to cling and beautify.

But with home and friends and wealth swept away by one tremendous cataclysm, the lovely clinging creature was left either to

trail helplessly upon the ground and perish there, or to develop new fibre, new roots, new powers of self support; and the heroic treatment has borne its fruit, the terrible struggle has given birth to the child of promise; perhaps it is but a survival of the fittest; perhaps more have perished in the ordeal than we care to count, but it is past, and we look about us with pride at some of its obvious results; the fittest are indeed "very fit" as the Englishman has it, and the Southern vine has developed into the sturdy and useful growth in whose branches the fowls of the air may securely rest.

Some of the most prominent women in literature—novelists, poets, journalists of every grade, are Southern women; many of the accountants, amanuenses and other assistants in offices and counting-rooms are Southerners. Many of the women who enter into commerce or who make homes for those happy inmates who find a place beneath their roofs and at their generous boards are Southerners. You find them, in fact, wherever you find women at work not too heavy for delicately-framed and tenderly-bred women. They cannot become scrubbers or daughters of the plough, although I have known some who undertook the finer parts of laundry work, such as the getting up of laces and lawns; yes, and did it beautifully, too—as well or better than their slaves used to do it for them, but these were exceptions to the rule, for in a general way the Southern woman cannot use her hands to any great effect except in holding a pen or pencil or a needle, and her taste and refinement are among the best items of her stock in trade. It is the old story of the Arab steed of pure breed but light frame, who out-stays the big-boned Norman war-horse, the scimitar which cleaves its way where the battle-ax fails, the perfumed oil that gently Creeps through where vinegar and caustic do not penetrate.

Let us admire her, for what she was, and what she is, and what she is not nor ever will be; let us admire and respect and love her—this dainty darling of the South, who has proven herself both able and willing to stand shoulder to shoulder with the woman workers of the world, and to make for herself a high place in the new world into which she has been forced.

All praise and honor to her, say I, and all the cordial and loving help that any of us can give to her!

Mrs. Annie Jenness Miller.

CHAPTER XVI.

PHYSICAL CULTURE OF AMERICAN WOMEN.

BY ANNIE JENNESS MILLER.*

PHYSICAL development has passed the fad and experimental stages, and apprehension lest women should do injury to muscles which were formally regarded as too delicate for active and systematic exercise has disappeared. It has been conclusively proven that women may take active gymnastics not only with safety, but with great bodily gain. Indeed it is now very generally conceded that failure to take such exercise must result in premature breaking down under our nervous, high-pressure system of living; corrective exercises being necessary to establish a law of equilibrium between nerves and muscles, between the body and brain.

The need for physical exercise having been established, the only danger to be apprehended is from taking these exercises ignorantly. I have everywhere in my travels through the country met with women who complain that physical culture has done them more injury than good, and investigation has proven in every instance that exercises were taken without a knowledge of anatomy, physiology, or the true science of balance between movements that supply force to the body and energy that wastes. When asked if I indorse one or another system of exercises, I have often been conscious of antagonism, simply because I could not conscientiously recommend mechanical gymnastics, knowing the danger that might come to certain organizations through such practice when not applied to individual needs.

Physical development in any comprehensive sense must aim at the highest conditions of health, grace and beauty. The first object is to

*Author of "Physical Beauty," "Mother and Babe," etc.

develop bodily power, and great care needs to be taken to serve this end rather than lead to physical exhaustion, especially with women, and this is the reason why I favor physical exercise for women only when based on intellectual understanding and application of the laws of physiology.

It was inevitable in reviving interest in physical development, which had been dormant for so long a time, that more or less charlatanism should creep into the initial stages; but the time has come when women should not only understand why they need to take physical exercise, but how to take such exercise in order to educate all muscles harmoniously for unity of parts.

In a comprehensive sense physical development means to woman harmonious action of all organs of the body, so that there may be no undue friction, and unnecessary waste; in other words the development and preservation of her bodily powers. Women are at thirty older than they will be at fifty when the true science of exercise is understood; but in the mean time the object to be attained is respect for the science of accurate movement for definite results. It is not enough that people admit the necessity for exercise, we need to study the underlying principles and learn respect for accurate educational movements as based upon physiological law.

My own observation leads me to believe that physical culture has reached a dangerous stage, the stage where enthusiasm for exercise *per se* may easily lead to error in the manner of practice, and I should not consider it any loss to the general cause were all practice known as this, that, or the other system to be suspended pending the thorough study of anatomy, physiology and the needs of the human body as required by the laws of human economy. No one could be more enthusiastic than I over the general advantage to be gained through physical development for women; but I do not believe that we can afford to blunder along ignorantly and I, therefore, hold that the next step in the physical education of the race will be not the study of systems and methods, but of anatomical and physiological laws. At the present moment petty jealousies regarding the possible superiority of this or that form of exercise known as Delsarte, Swedish, &c., are interfering with what is much more important, the study of movements without regard to individual leaders;

but merely in relation to the laws of the body. Every system offers something good and useful; but physical science demands all knowledge, not the knowledge of this or that persons ideas, merely.

My conclusions are these, that the time has come when women need to study physical development as an ideal without limitation, according to the laws of their own being. Each must understand and interpret these laws through knowledge of the vital organism. American women need the study of physical development because the higher evolution of the race depends upon them, because better human beings, better social conditions, better morals and wider humanities can only be hoped for as women interpret and live up to higher physical ideals.

Physical development in the far reaching sense involves health, unity, self-command, grace and beauty in logical and progressive order—the study is therefore a profound and accurate science.

CHAPTER XVII.

THE AMERICAN GIRL.—PAST AND PRESENT.

EDITORIAL.

AMONG the records of the past, the American girl stands out upon the page of history, both as the brave and winsome maiden of the Revolution, and the quaint, picturesque, prim, Puritan Prudence of Colonial times.

What a fascinating picture the demure Prudence or Patience was in her simple gown and modest kerchief, laid in white folds about her girlish form, her cap resting, in spite of studied plainness, with coquettish grace upon her curls, her housewifely apron of ample proportions reaching to her delicate ankles as she sat at the homely wheel spinning, with her small foot in buckled slipper and knitted stocking pressing the treadle, while her deft fingers manipulated the flax, wool, or cotton to be afterwards woven into the homespun family garments. On August 9, 1775, the following appeal was posted in the city of Philadelphia:

"To the spinners in this city, the suburbs and country:—your services are now wanted to promote the American manufactory, at the corner of Market and Ninth streets, where cotton, wool, flax and so forth, are delivered out. One distinguishing characteristic of an excellent woman, as given by the wisest of men, is 'that she seeketh wool and flax, and worketh diligently with her hands to the spindle, and her hand holdeth the distaff.' In this time of public distress, you have now, each of you, an opportunity not only to help to sustain your families, but likewise to cast your mite into the treasury of the public good. The most feeble efforts to help to save the State from ruin, when it is all you can do, is as the widow's mite, entitled to the same reward as they who, of their abundant abilities, have cast in much."

So no doubt many a girl of the time became a spinner for her country, and many a demure Prudence proved her brave heart and staunch patriotism.

You all know the story of the two brave New England sisters, who having heard that the Red Coats were approaching, took a drum and fife and stationed themselves behind a huge rock overlooking the road where the enemy were to pass. So persistently did they ply the drum-sticks and play the fife, that the Red Coats, supposing an army of Blue Coats to be approaching, fled precipitately, frightened away by two brave American girls.

There was also courageous Mary Gibbes, a girl only thirteen, who in 1779, in the midst of flying shot and shell, as the American and British were fighting for the possession of St. John's Island, thirty miles from Charleston, fled along through the woods at midnight, where cannon balls crashed and shot fell like rain around her, back to the deserted home to rescue the baby boy left behind in their hurried flight; clasping the infant to her beating heart she retraced her way through that same dreadful forest, where the iron rain of bullets still cut the midnight air, and brought the child in safety to her agonized parents. That little boy saved by his heroic girl cousin, became afterward General Fenwick, distinguished in the War of 1812.

Another young woman in New Jersey, in 1777, passing a deserted house, beheld within, a drunken Hessian soldier, who had straggled from his company. There being no men within call, she returned home, dressed herself in man's apparel, armed herself with an old musket, and going back took the Hessian prisoner.

She stripped him of his arms, and while leading him captive, she met with the patrol guard of a New Jersey regiment, to whom she delivered up her charge.

The American girls of those days were not behind their patriotic mothers. No wonder the Tories had a tough time to conquer the intrepid Yankees, born of such Spartan mothers as the following incident reveals. A gentleman travelling through Connecticut in 1775, met an old lady who had just fitted out and sent five sons and eleven grandsons to Boston, because she had heard of the engagement between the provincials and regulars.

"Did you not weep at parting with them?" asked the gentleman, astonished at such patriotism.

"No," replied the heroic mother; "I never parted with them with more pleasure."

"But suppose they had all been killed?" said the gentleman.

The noble matron replied with flashing eyes and lofty poise of head, and resolute tone of voice:

"I had rather this had been the case. than that ONE of them had come back a coward."

American girls were not behind such brave mothers, so far as lay in their power to avow their patriotic opinions. The Pennsylvania *Journal* in its issue of July 16, 1777, contained this item:

"We hear that the young ladies of Amelia county, in Virginia, considering the situation of their country in particular, and that of the United States in general, have entered into a resolution, not to permit the addresses of any person, be his circumstances and situation in life what they will, unless he has served in the American armies long enough to prove by his valor that he is deserving of their love."

Those loyal maids of the Revolution were as charming in the ball-room as they were brave on the field, where some of them, clad in Continental uniforms, fought by the side of their fathers and brothers; for the girl of that day could handle a musket as well as a distaff.

In February, 1779, an imposing entertainment was given by General Knox, and the officers of the corps of the artillery, at Pluckemin, in the Jerseys, to celebrate the anniversary of the French Alliance. General Washington, and the principal officers of the army, Mrs. Washington, Mrs. Greene, Mrs. Knox, and many other distinguished guests were present.

The ball was opened by General Washington. We have no space to describe that brilliant assembly and gorgeous feast, and our subject also relates only to an incident concerning a young American beauty of that day.

One of the honored guests, an old gentleman of sixty, thus charmingly describes the wit of this brilliant girl.

"As it is too late in the day for me to follow the windings of a fiddle, I contented myself with the conversation of some one or other

of the ladies during the interval of dancing. I was particularly amused with the lively sallies of a Miss . . . Asking her if the *roaring* of the British lion in his late speech, did not interrupt the spirit of the dance.

"'Not at all,' said she, 'it rather enlivens; for I have heard that such animals always increase their howlings when most frightened. And do you not think,' added she, 'you, who should know more than young girls, that he has real cause of apprehension from the large armaments and honorable purposes of the Spaniards?'

"'So,' said I, 'you suppose that the King of Spain acts in politics as the ladies do in affairs of love; smile in a man's face, while they are spreading out the net which is to entangle him for life.'

"'At what season,' replied the fair with a glance of ineffable archness, 'do men lose the power of paying such compliments?' I do not know that I have ever been more pleased on any occasion," continued the old gentleman: "There could not have been less than sixty ladies present. Through the whole there was a remarkable style of looks and behavior. Their charms were of that kind which give a proper determination to the spirits, and permanency to the affections. More than once I imagined myself in a circle of Samnites, where beauty and fidelity were made subservient to the interest of the State, and reserved for such citizens as had distinguished themselves in battle."

In 1776, in the country dances published in London, there was one called, "Lord Howe's Jig; in which there was cross over, change hands, turn your partner, foot it on both sides and other movements, admirably depictive of the war in America." But the London Tories found they would have to "Heel and Toe," to other Yankee dances, before America got through her GRAND MILITARY BALL; and the staunch American maidens, who did not go to the front, still avowed their patriotism with fearless voice, and flashing eyes in the ball room as well as in their own circles; and the fair maids of Charleston, after the capture of that place, uniformly refused to associate with the British officers, or to attend any of their entertainments; and being reduced to the necessity of selling their silver and jewelled buckles, in order to obtain the needed subsistence;

they proudly paraded white and black roses upon their shoes in honor of the French Alliance.

As an example of the regard for truth evinced by the maidens of the Revolution, the following incident of Nelly Custis, the sister of George Washington Parke Custis, who was adopted by Washington as his son; may be cited. We give the account in the words of Nellie Custis:

"I was young and romantic then, and fond of wandering alone by moonlight in the woods of Mount Vernon. Grandmamma thought it wrong and unsafe, and scolded and coaxed me into a promise that I would not wander again *unaccompanied.* But I was missing one evening and was brought home from the interdicted woods to the drawing-room, where the General was walking up and down, with his hands behind him, as was his wont. Grandmamma, seated in her great arm-chair, opened a severe reproof. I knew I had done wrong, acknowledged it, and did not try to excuse myself. As I was leaving the room, I overheard the General in a low voice interceding for me:

'My dear,' said he, 'I would say no more; perhaps she was not alone.'

"Coming back, I went up to the General and said: 'Sir, you brought me up to speak the truth, and when I told grandmamma I was alone, I hope you believed I *was alone.*'

"The General turned towards me, and made one of his most magnanimous bows:

'My child!' replied he, 'I beg your pardon!'"

Nor is the fascinating typical American Girl of '93 one whit behind her lovely great-great-great-grandmother, the bygone Girl of '76.

The girl of '93 embodies the best attributes of a century of American types. She has the pretty demureness of the Puritan maiden, the patriotism of the belle of Bunker Hill, the picturesque attire of the pride of the New York Battery, when young Washington Irving, then a law student, walked upon that fashionable boulevard. She has the softness of the Florida flower, the deftness of the Yankee girl, the fearlessness and bouyant strength of the pioneer's daughter, and the imagination of the Red Rose of the Rockies, when Indian maidens were lovely Minnehahas. And withal, this girl of '93 has the

independence which is not boldness, the culture which is not pedantry, the attainments which are not smatterings, the self-poise which is not vanity, the truthfulness which is not bluntness, the breeziness which is not brusqueness, the beauty which is not ill-health, the modesty which is not prudery, the benevolence which is not lip-service, the simplicity which is not inanity, the self-respect which is not pride, the dignity which is not haughtiness, the exclusiveness which is not snobbishness, the coolness which is not indifference, the cordiality which is not gushing, the faith which is not credulity, and the practical religion which is not hypocritical cant.

The girl of '93 has domestic deftness which does not necessitate her becoming a household drudge. She has the sympathy which is not officiousness, the helpfulness which is not impertinence, the social tact which is not insincerity, the frankness which is not impoliteness, the heartiness which is not ill-breeding, the mental strength which is not masculine, the daintiness which is not selfishness, the refinement which is not veneering, the kindliness which is not condescending, the love of the beautiful which is not barbaric, the taste which is not bizarre.

The girl of '93 has the neatness which is not primness, the picturesque negligee which is not slouchiness, the dashing jauntiness which is not loudness, the fetching frown which is not peevishness, the delightful audacity which is not unlady-like, the self-reliance which is not unfeminine, the moral courage which is not pugnaciousness, the devotion which is not servile, the deference which is not cringing, the unselfishness which is not the suicide of personal individuality. I have made a particular study of this charming American girl of '93, and the typical girl whom I describe is but the combination of the attributes of the best types of modern American girls. If you study carefully the characteristics of the most efficient, broadly-cultured, refined, and Christian girls of your acquaintance, you will be surprised as you analyze their characters to find how many of these desirable traits they possess either in embryo or in practice.

Follow the modern American girl from the parlor to the kitchen, from the kindergarten to the ball-room, from the cooking-club to the lecture room, from the hospital to the afternoon tea, from the sick

room to the art gallery, from the King's Daughters' circles to the tennis ground, from the shopping tour to the library, from the Bible class to the reading club, from the sewing circle to the swimming school, from the Chit-Chat club to the gymnasium, and mark her broad development, mental, moral and physical.

You will find the girl of '93 as deft in decorating a table as in making her charming toilet, as efficient in the sick room as in sports; as much at home in the library as in the parlor. She talks with brilliancy, and dares to express her opinions, which are often well worth hearing, for she has not been limited to the narrow horizon of nursery maids and governesses alone, but from childhood has breathed the atmosphere of cultured circles, and taken active part in family conversations—not having been muzzled by the ancient fallacy that young girls should only be seen, not heard.

Of course, by the American girl of '93, I do not limit my subject to the misses of sixteen; for sensible girls do not now leave school until they are twenty, and then pass only from the school-room to the lecture-room, where they remain as students through life. And modern American girls are not imbued with the fallacious idea that early marriage is the desideratum of woman's existence; marriages at eighteen are now the exception, and not, as formerly, the rule. Our girls have a distinct stage of young womanhood, and girlhood is not, as formerly, a fleeting step between childhood and matronhood.

Taken all in all, this typical American girl of '93, is the daintiest, brightest, most lovable bit of humanity of all Eve's fair daughters. If woman continues to live up to the high mark of her advancing possibilities, the charming young girl of 2093, will prove far more fascinating than even Mr. Bellamy's Edith of future Boston.

God bless the American girl of '93! She is the living proof of the marvellous advancement of woman, and the hopeful prophecy of her increasing possibilities and powers.

Among the American girls of whom mention should be made in connection with various lines of philanthropy, literature, art, music, education, and business, may be cited the young girl poets, the Goodale sisters, whose "Apple Blossoms," and "Verses from Sky Farm," brought to public notice Elaine and Dora Goodale, who

expressed a genuine love for nature in a simple and artless fashion. That these youthful poetic spirits possessed deeper attributes of mind than a "nice ear for rhyme and rhythm," has been proved by their later work; Dora, having devoted herself to the study of art, and Elaine has become a self-sacrificing espouser of the cause of the Indian race.

The three Logan sisters also attained early fame. Gail Hamilton commenced her brilliant literary career when a young girl, and among the girl contributors to the "Lowell Offering," appeared the name of Lucy Larcom. Margaret Fuller was a hard student when only six years of age. Anna Dickinson was a famous figure upon the lecture platform before she was twenty-one, and as Mrs. Mary A. Livermore says of her: "She was hailed as the Joan of Arc of the century."

Miss Edna Dean Proctor, author of the famous lyric, "Columbia's Banner," that scholarly and dramatic ode, which has so recently been rendered by the thousands of school children throughout America, must also be claimed among American girl writers, for in her early maidenhood, she became a contributor to the foremost literary publications and took a place among leading American poets.

Miss Harriet F. Monroe, of Chicago, the author of the "Dedicatory Ode," for the World's Columbian Exposition, may also be classed among illustrious American girls, as she is but twenty-four years of age. This remarkable literary achievement has given her a national reputation. Miss Edith Thomas, too, commenced to weave her graceful and inspiring thoughts into most delicate word harmonies, when yet a girl.

Among girl novelists, Amélie Rives flashed into fame with a few weird strokes from her characteristic pen. Miss Minnie Gilmore, daughter of the late renowned musician, Professor P. S. Gilmore, is another bright example in the ranks of girl-writers. Miss Merington has achieved success in the line of a playwright, and her "Captain Lettarblair," has evinced her dramatic ability. Miss Elizabeth G. Jordan, who at twenty-one years of age was writing for the Chicago *Tribune*, and is now connected with the New York *World*, made a national reputation by her "True Stories of the

News," which she gathered from events transpiring in the Metropolis. The preparing of these chronicles took Miss Jordan into the hospitals, police stations, police courts, morgue, and the crowded east side tenements of New York. By being brought thus in contact with the poor and suffering, she was the means of rendering much charitable assistance.

Among the American girls whom the Marquise Clara Lanza mentions in her sketch on "Clever American Women," are Miss Annie Bigelow, daughter of the Honorable John Bigelow, and Miss Bessie Marbury. Miss Bigelow has contributed bright stories to *Harper's Magazine*, and Miss Marbury has written several society comediettas. Mrs. Anna Morrison Reed of California achieved renown as a girl-lecturer, on temperance, at fifteen years of age. Among American girls who have become noted in musical lines, Clara Lanza mentions Miss Constance Schack and Miss Stephens, daughter of the late Mrs. Anne S. Stephens, the novelist, both of these young ladies being finished vocalists. The Misses Hewitt of New York are accomplished violinists, while Miss Drexel is a proficient harpist. Miss Estelle Doremus has raised the banjo by her expert handling, into a delightful instrument. Miss Bertha Thomas, assistant organist of Grace Church, New York, has the honor of being the only known lady chimes-player. Miss Jennie Dutton, the well-known choir soloist, draws the largest salary of any one in her profession in New York. Orchestras composed entirely of ladies, most of them being young, are now acknowledged musical institutions of Boston. The Beacon Orchestral Club, of Boston, includes fifty lady members, and the Fadette Ladies' Orchestra of that city, is composed of twenty picked players. There are also two ladies' military bands in Boston. Miss Maud Morgan, daughter of the well-known New York organist, although she has now passed into the ranks of the professionals, achieved national renown as a harpist while still a young girl.

The names of the American girls who have become illustrious as professional vocalists, musicians, and actresses, are numerous and well-known. Miss Lily Hollingshead, a grand-daughter of James E. Murdoch, is an elocutionist of marked talent. Her famous grandfather has been her teacher, and she displays both in dramatic action,

and cultured, well-trained voice, the finished instruction she has received.

Harriet Hosmer was famous in art at twenty-five, and Vinnie Ream executed Lincoln's statue at twenty-four. Edmonia Lewis, whose father was a negro, and her mother a Chippewa Indian, was a famous sculptress at twenty. Miss Louise Lawson, Miss Adelaide Johnson, and Miss Luella Varney, are three American girls who have achieved success in sculpture. Miss Ida J. Burgess has won the distinction in art of receiving the commission of decorating two of the rooms in the Illinois State building of the Exposition. Several other American girls must be mentioned in this connection. Miss Enid Yandell, of Kentucky, designed the pediment for the Woman's Building, and her sculpture was the first in place on the ground. Miss Yandell is twenty-two years of age. A recent bright little book, "Three Girls in a Flat," was written by Miss Yandell, Miss Loughborough, the architect of the Woman's Building, and Miss Hayes, Mrs. Palmer's secretary. These young ladies not only gained warm commendations for the success of their literary venture, but they evinced marked business capacity by becoming their own publishers, and securing $1,200 worth of advertising for the fly leaves of their volume; they paid expenses of publication before the book was fairly on the market. Miss Rideout, a San Francisco girl of nineteen, designed the group for the Woman's Building. Miss Nellie Mears, scarcely twenty years old, has the commission for a heroic marble figure for the Wisconsin Building. Miss Julia Minor, of Madison, has also a figure for the same building. Miss Julia Bracken has two figures of heroic size in the Illinois Building. Miss Bessie Potter, a young society girl of Chicago, made a figure for the Illinois Building representing "Art." These young ladies are all enthusiasts in their chosen profession, and judging from their present remarkable work, illustrious careers in art await them.

In business and the trades the American girl is taking foremost rank. Perhaps the most successful case of a young business girl of less than twenty-one years of age, is the instance of Miss Birdie May Wilson, of Chicago. Before she was seventeen, Miss Wilson was engaged in real-estate business in Chicago, and was running also a large stock ranch of her own near Santa Fé. While keeping the run

of her Western business, she went to New York, studied stenography, typewriting, and telegraphy, and finally went to England in the interest of parties owning valuable mining property in California, and negotiated the sale of these mines to an English syndicate, the transaction involving several millions of dollars. With all this business capacity and shrewd judgment, Miss Wilson, outside her office, appears a simple, pretty, refined young girl, whom one would suppose to have no thought beyond some social engagement or shopping tour.

The American type-writer girls have already become famous. The fastest record for type-writing has been made by Miss V. Curry, of Syracuse, who can write 182 perfect words in a minute. In the limited area between Worth Street and the Battery, in New York City, where there are many large wholesale houses, it is stated that 15,000 type-writer girls are employed. A single type-writing machine company finds employment, through its various offices, for 10,000 women a year.

In "Woman's Work in America," published in 1890 by Henry Holt & Co., it is stated in the chapter on "Women in Industry": "The New York journals in 1868 reported 30,000 girls struggling in that city with starvation and cold; making shirts at sixpence each, and furnishing the thread themselves. When the sewing machines were introduced into large establishments, 73,290 women were displaced by the machines, each of which could do the work of six girls." The same article gives an account of a successful co-operative tailoring establishment started in Chicago, "which had its rise in the lock-out of a few factory girls who attended a labor parade without permission. With the luck that comes with pluck, they became possessed of $400 through soliciting subscriptions. With this they went into business and succeeded. It is claimed that inside of nine months they had done $36,000 worth of business, besides having the gratification of being their own employers."

Miss Mahegin, of Brooklyn, is a regularly-licensed woman pharmacist, and her work at the prescription desk of the drug store in which she is employed proves her capability.

The Chicago *Inter-Ocean* gives this account of a young girl who became a successful bread-winner. "In central New York a young

woman has the sole right to manufacture paper dolls, to be dressed in paper. Beginning in a small way, while in her father's house, she has so extended her business, that now she employs thirty girls and women."

A young girl, Elizabeth More, with the help of a girl friend, has built a cottage for herself, the girls not only doing the ornamental work, but, without aid, they laid the foundations, performed all the carpenter's work and plastered the rooms.

As an example of great dexterity the case is cited, of Miss Calhoun, one of the money counters in the Treasury Department at Washington. Her record has been eighty-five thousand coins counted in a single day, and even with this speed, she can detect a counterfeit instantaneously by her trained sense of touch.

Miss Dora Miller, of New Orleans, has invented and patented a blackboard eraser, and this ingenious teacher has been offered five thousand dollars for her patent right.

Miss Martha D. Bessey, one of the designers employed by Tiffany, has won the prize for the best design for a badge to be worn by the Lady Managers of the Columbian Exposition. Miss Bessey was educated in a New York grammar school, afterwards studying at the Cooper Institute.

Miss Lizzie Schreiner has made an unusual record for a girl in type-setting. For five years she has served as foreman for the *Telegraph* of Pomeroy, Ohio. It is estimated, that in the past ten years, she has set up 6,240 feet of type, column width, and disposed of 62,300 sheets of manuscript, of the size that requires ten pages to make a foot of type.

In philanthropic and religious enterprises the young people of our land are taking the lead.

Miss Grace H. Dodge, of New York, and Miss Clara Sydney Potter, daughter of Bishop Potter, have in their "Working Girls' Societies," demonstrated the practical and far-reaching philanthropies within the power of self-sacrificing society girls.

While the college girls from Vassar, Smith, Wellesley and Bryn Mawr, are carrying out a valuable and beautiful charity in their "College Settlements." Representatives from these colleges take turns in living for a few months in these College Settlements, where

the young ladies teach the children of the poor in various branches.

One of the most striking examples of the vast results consequent upon the efforts of a young American girl, is the pathetic and beautiful story of little Hattie May Wiatt, which was related in Harper's Young People. "A few years ago a child applied to a pastor in one of our large cities for admission into his Sunday-school. She was told that the classes were so full there was no room for her, and that the church was so small that no more classes could be organized. Much disappointed, the little girl began to save her pennies—her family being poor—for the purpose of enlarging the church in order that she and other children like herself might be accommodated. She told no one of her sacred purpose, however, so that when the pastor of this church was called to her bedside a few months later, to comfort her in her severe illness, he saw nothing unusual in this frail child of six and a half years. The little sufferer died, and a week later, there were found in her battered red pocket-book, which had been her savings bank, fifty-seven pennies, and a scrap of paper that told in childish print the story of her ambition, and the purpose of her self-denial. The story of that little red pocket-book and its contents, and of the unfaltering faith of its little owner, was noised abroad. It touched the hearts of all hearers. Her inspiration became a prophecy, and men labored, and women sang, and children saved, to aid in its fulfilment. These fifty-seven pennies became the nucleus of a fund that in six years grew to $250,000 and to-day, this heroine's picture, life-size, hangs conspicuously in the hallway of a college building at which 1,400 students attend, and connected with which there is a church capable of seating 8,000 and a hospital for children, called the 'Good Samaritan,' which has accommodated all the girls and boys who have as yet asked to enter it. These splendid institutions are located in Philadelphia."

Truly America's debt to little Hattie May Wiatt, will accumulate with every passing year.

From recent reports received from the secretary of the United Christian Endeavor Societies, I find the following statistics of the growth of this marvellous young Christian band: The secretary writes that sixty per cent. of the membership in these various branches are women, and as most of these are young girls or young

matrons, the statistics may fairly come in place here. The Christian Endeavor bands number now over twenty-one thousand societies, with a membership of 1,370,200 individuals, of whom sixty per cent. are young women. During the past year, 120,000 became church members from the various bands. Estimate the debt America owes to this vast army of American girls, working with zealous hearts and unwearied hands in Christian labor, in the thirty Evangelical denominations which they represent, having as their only motto: "Personal Devotion to our Lord and Saviour, Jesus Christ."

Well may the founder and president of this wonderful association of young people, declare: "This is no man's society! This is God's movement!" The Christian Endeavor Societies of the Presbyterian Church gave during the year ending April, 1892, $13,657.06 to Home and Foreign Missions. At the Convention of the Christian Endeavor Bands, in Minneapolis, in 1891, 75,000 young people pledged to give two cents a week to Foreign Missions. Of the seventy-five thousand dollars thus raised, sixty per cent would be the gift of American girls, and by these figures some estimate can be made of the charitable donations of young women in this country, through this one avenue of Christian benevolence.

Think also what America owes to the numerous Circles of King's Daughters, enrolling in their consecrated tens, two hundred thousand self-sacrificing American girls, going about doing good "In His Name," becoming ministering angels of mercy in the hospitals, orphan asylums, day nurseries, working girls' homes, Sunday schools, and homes of the poor. Bearing the bright blossoms from the Flower Missions to the sick and neglected, supporting by the proceeds of their various entertainments, prepared with untiring labors, country homes for the sick children of city poor, children's beds in hospitals, and many other sweet charities. To the American girls also this country is indebted for its many Young Women's Christian Associations, Young Women's Temperance Unions, Working Girls' Clubs and similar societies. I have gathered the following regarding Flower Missions:

"The accounts as to the origin of the Flower Missions in this country differ, but there is no doubt as to the immense amount of good accomplished by this graceful charity. The New York City

Mission is the largest in the United States and has distributed as many as twelve thousand bouquets in a single day.

"In addition to the flowers all sorts of delicacies, fresh eggs, vegetables and milk are given out through the various city missionaries. Contributions are received from all parts of the adjacent country, as well as from the city, and the express companies deliver all these packages free of charge and return such baskets as are marked with the owner's name and address. The least complicated form of this work is street distribution, and many persons who go regularly into the city carry flowers to give to the children in the districts inhabited by the poor. The mission also distributes to the sick in tenement houses, to the hospitals, the insane asylums, the prisons, in short wherever suffering of any sort exists. Even the blind have fragrant blossoms sent to them, a long-stemmed rose, a bunch of mignonette, or some rose geraninm leaves giving intense pleasure."

Many young girls are also becoming trained nurses, whose gentle ministrations in the sick-room, skilled touch, patient watchfulness and unwearied vigils, are as great factors in the care of the sick, as are the professional physicians.

A unique organization composed entirely of invalids, and known as the "Shut-In Society," was started by a young girl, Miss Jennie Casseday. Miss Casseday was at the time an invalid, and to relieve the loneliness of other invalids like herself, she began a correspondence with other sufferers, which at length resulted in this beautiful charity, which finds out the sick, relieves their necessities, and cheers their lonely hours by many methods.

Regarding the education of American girls, in the United States, I have taken the following statistics from the last circular issued by the United States Bureau of Education, which contained that valuable work by Rev. A. D. Mayo, M. A., entitled: "Southern Women in the recent Educational Movement in the South." From this work I find that the number of female teachers in the United States, as given in the reports of 1888-1889, was 227,302. Statistics of public, private and parochial schools, in the United States, give the number of pupils as follows: White pupils, 11,236,072; colored pupils, 1,327,822; private pupils, 686,106; parochial pupils, 673,601. These

numbers will give some approximate estimate of the number of American girls obtaining preparatory education. From the same valuable work the following statistics are taken regarding the number of American girls receiving higher instruction in the eight colleges for women as given below: In the records for the year 1888–'89 the total number of students being 2,150 including the enrollment of Wellesley, Vassar, Mount Holyoke, Smith, Wells, Bryn Mawr, Ingham University and the Society for the Collegiate Instruction of women in Cambridge, Mass. A statement in "Woman's Work in America," shows that up to 1890, Vassar College has conferred the degree of A. B. upon between 800 and 900 graduates. Among the women astronomers at Harvard Observatory, as described in the *New England Magazine*, especial mention is made of Miss Maury, in the "study and classification of the spectra of the brighter stars photographed with the eleven-inch telescope," and of Miss Leland, who "has measured forty thousand stars of about the tenth magnitude, uniformly distributed over the sky, and these measurements will be reduced to a uniform scale to furnish standards of stellar magnitude."

In the famous "Moody Schools," over thirteen hundred young ladies have been students in the seminary.

America owes to the faithful girl teachers throughout the land, in a large measure the efficient work which has promoted the universal education for which this country is famed.

It is estimated that there are 216,330 school houses in the United States, and in most of these institutions it is the educated and patient American girls who mould the minds of the rising generation. I think it is safe to estimate also that fully three-fourths of the teachers in our Sunday-schools are young Christian women.

Out of the six hundred students at the Chicago University, nearly two hundred are young women.

A report from the Government Bureau of Education, in Washington, in November, 1892, shows a total at that date of 238,333 women teachers in the public schools, and the total number of women teachers in all schools, in the United States, 356,000. Number of women teachers among the colored people of the South, 10,497. Number of colored pupils, 1,309,251.

Among Western American girls may be noted Miss Ella L. Knowles, of Montana. She is called the "Western Portia." She is a successful lawyer, and though she is now only about thirty, she has been made the unanimous choice of the People's Party as its candidate for the office of attorney-general of the state. Another young Dakota girl of fame is Miss Emma R. Gary. She is 22 years of age and has made a reputation as an artist, having executed oil paintings of much merit. An Oklahoma heroine, at the recent settlement of that country, was Miss Alden, who had been sent as a reporter by a Western newspaper to describe the exciting scenes. By hard riding on her pony out to the site of the future Oklahoma, and boarding the train which took the party of reporters back to the telegraph station, she clambered forward to the engine, and even out upon the cow-catcher, and when the locomotive came opposite the station she made a flying leap, landed in safety on the platform, and before her astonished newspaper comrades could alight she entered the office and calmly handed her manuscript to the operator, leaving her discomfited rivals to wait an hour before their gathered news could be reported by the telegraph operator. In the claiming of Government land in this exciting rush for securing of town lots, two intrepid girls of eighteen succeeded by their quick wits in gaining a valuable site. Riding with speed to the center of the town that was to be, they dismounted from their ponies, rapidly erected a folding tent in the most desirable situation, and immediately hung out a sign offering to take in sewing. By this means they were able to prove immediate residence, and secured their coveted titles without difficulty.

Miss Anna Kimball, of Southern Kansas, a daughter of a rancher of that section, by her brave daring saved the life of Colonel Rankin. Riding out on her pony, Miss Kimball observed a huge herd of cattle some distance away, and while she watched the animals, the herd from some unexplained cause broke into one of those terrible stampedes so dreaded by cattle owners. Miss Kimball saw at a glance that the life of Colonel Rankin, the owner of the herd, was in imminent danger from the rushing mass which had turned towards the part of the prairie where he was standing, unconscious of this living avalanche bearing down upon him. With quick decision the girl plunged the spur into the side of the pony and dashed into the very jaws of this

awful danger. It must be a race between her pony and this furious herd as to which would reach the bewildered ranchman first. As she reached the colonel, she leaned over, and throwing an arm around his shoulders, scarcely slackening her speed, he caught the horn of her saddle and sprang up behind her just as the herd came thundering on. The wiry pony quickly made tracks for the open plain, and after a few agonized moments they were safe.

And this true story ends quite like fiction after all, for, woman-like, after the brave deed was done, the fair heroine fainted and the sequel of the thrilling adventure reveals the girl-rescuer as the Colonel's wife.

Noting with gratified amazement the onward push of the American girl of to-day, a homely little story told by Rev. Olympia Brown, regarding forecasting where woman's progress will lead, may be allowed here in illustration of the woman question.

"A crate of puppies was standing in a baggage-room of a railway station. A traveler observed them with some interest, and finally inquired where they were going.

'That's the question of it,' replied an employé, eying them critically, 'I dunno where they're goin', nobody don't know where they're goin', 'the puppies theirselves dunno where they're goin' 'cause they've dun et up their directions.'

Now, that's the way it is with the women. It is not easy to define their destination, because they've 'dun et up their directions.'"

But we can safely foretell thus far, that the American girl will soon learn so well how to direct herself that directions from past generations will not be necessary to point out her vocation in life. But in this onward rush, the American girl must guard against one danger described by a writer in the *Atlantic*. This author forcefully says: "The American girl will wear her life out in *working* for the man she loves. She forgets all about *being* for him in that merciless energy which always drives her into *doing* for him. While the professors at Harvard are rejoicing over some girl who can take in their philosophies or their mathematics, the newspaper editor sings the praises of her who can roast a turkey, bake bread, or make her own dresses. Neither gives the poor girl any chance to exist, but only to work with either hand or brain. No one says to her: 'You are

not only yourself, but possibly the future mother of other beings. Do not therefore allow yourself to be driven by either school of apostles beyond what you may do easily, comfortably, or pleasurably. The healthy balance of your nervous system, is far more important to you and your future family relations, than all the mathematics, the dress-making or even roasting of turkeys. Occupy yourself steadfastly, but without strain, without hurry, and without emulation. As the apostle said (and it must have been meant expressly for Americans), 'avoid emulation.' Find out first what you can do best, and even if it does not come up to somebody else's standard, learn to content yourself with that."

The names already cited are but a few among the many American girls who, by their helpful, earnest, self-sacrificing lives are proving themselves daily blessings to the inmates of their own homes, and are by their many Christian charities, aiding in the great and glorious cause of spreading abroad the Glad Tidings of the Golden Gospel of universal, Christ-like Love.

CHAPTER XVIII.

EVERY-DAY WOMEN.

BY LUCY M. SPELMAN.*

WHAT does *not* America owe to every-day women, the mothers, wives, sisters and sweethearts of the hearth-stone? We all know them, we all love them, we all depend upon them, but "Universal History" is slow to call them "heroines."

Eager to reach results, we sometimes fail to observe the process of training through which the woman element of humanity has been passing during the course of centuries. But that very process of training is a progressive revelation of the subtle force now recognized as a potent factor in the affairs of life.

In the early ages of Paganism, when supremacy was given to the body rather than to the soul, there were cultivated, intellectual, brilliant women, but, with few exceptions, they were neither domestic, moral nor virtuous. They were luxurious beauties, knowing neither the fear nor hope of immortality. They had no fine sentiment, no acute sympathy, no lofty aspiration of soul.

But by degrees the dawn of a new light began to illumine the world; a new way opened before the feet of woman; under the magic touch of Jesus of Nazareth, heart and mind began to expand; the soul leaped into conscious existence in the present with hope of a future life, and Christianity *elevated* womanhood into immortality.

The world seemed very full of every-day women. They possessed little knowledge, less genius; knew absolutely nothing of "the law of natural harmonies and mutual balance," but, the law of laws, the Law of Love was deeply written in their hearts; they made it the root of life; from it they evolved a set of forces which are of

* Sister of Mrs. John D. Rockefeller.

exhaustless influence because they take hold of the eternal verities, and from that day to this, the spirit of tolerance has opened wide gates for the progressive movement which has swept humanity onward and upward.

No institution more closely touches individual life than the home. There, from the moment that "the household trinity" is established commences an influence which underlies every other. "Ideals are catching" seems to be the mother-motto, though often unconsciously used, as with unwearied patience, unerring courage and unfailing love she wins and educates the powers of an untried soul.

"Mother," exclaims her boy, looking into her eyes with the critical judgment of growing youth, "Mother, you are just the dearest, little old-fashioned mother in the world!" "Just an every-day kind of a mother, but oh! I wouldn't exchange you for any other woman on earth!" That blessed, every-day woman, whose first and last thought every day and all day is, how can I best train these souls committed to my care, into the symmetrical whole, into the perfect likeness? After the still hands are folded,—"ready *not* to do, at last"—a matured manhood looks back upon a long life of ceaseless, every-day efforts and cries, "blessed mother, from first to last, my best counsellor, lover, friend!"

Out of the home circle radiate those relations which develop social life. Every-day women, mothers, wives, sisters, sweethearts here reign supreme. Every-day qualities, tact, tolerance, good nature, vivacity, sentiment, intelligence, lift women high in the scale of social superiority. Every-day men pay court in the charmed circle. Here they gather enthusiasm and inspiration for wider responsibilities, entering the arena of business and of government with a high sense of service and obedience. Eyes not blinded by the dust of traffic possess fine perceptions and wide vision, and reflect the lofty courage of untrammelled souls to guide and inspire those who meet the sterner battles of life.

But every-day women have a yet broader influence extending into all the relations of humanity which connect it with the end and aim of being, to wit: the development of that spirit of divine helpfulness which realizes the law of love laid upon every mortal, as the command of the Highest. Commencing in the home centre, the

Miss Jennie E. Hooker.

hallowed ministrations of love strew the wayside of life with private generosities. The loftiest sentiments of soul are kindled into enthusiastic devotion, and are often keyed to heroic self-denial.

At this moment, when the whole world turns with wonder and applause to greet the impressive energy, the high achievements in arts, science, and the Christian beneficence which our country has already attained, may we not point with pride to what America owes to her every-day women.

FARMERS' WIVES AND DAUGHTERS.

BY JENNIE E. HOOKER.*

"Whatever strong-armed man hath wrought
Whatever he hath won,
That goal hath *woman* also reached,
That action hath she done."

WHILE with all womankind we acknowledge the truth of the foregoing lines and point with pardonable pride to a long list of names of women who have become famous inventors, sculptors, painters, writers, musicians, astronomers, lecturers, physicians, teachers, lawyers, etc.; the fact must not be overlooked that there is a class of women whose life-work demands as much responsibility as that of her favored sisters, whose names grace the records of the gifted women of the century.

I refer to the *Farmers' Wives and Daughters*, whose silent but wonderful influence is felt throughout the length and breadth of the land; a proof of which may be seen in the sketches of the lives of great men, a large percentage of whom were raised upon the farm. And while the biographer readily seizes upon every incident connected with the boyhood days of his subject, and emphasizes the rail-splitting, cattle-driving, plowing and hoeing, as if they *alone* were stepping-stones to greatness, few have been so honest as to admit, that while the surroundings of the farmer-boy were such as to develop self-reliance, perseverance and industry, the greater part of his suc-

* Miss Hooker won the Cosmopolitan prize for the best article upon this subject.

cess is due to the mother, from whom he gained his moral and intellectual strength. The farmer's wife is brought into closer relationship with her family than are her sisters in the city, whose time is much occupied by the demands of society. Her family is her chief society, the development of their virtues and the suppression of their vices her greatest concern. Her every care is centred in her home, her highest enjoyment is the success of her children. If she is possessed of broad and comprehensive views, if the active brain and willing hands are supplemented by a liberal education, how much more easy does her task become. With the daily routine of cooking, scrubbing, sewing, dairy-work, etc., she manages to find time to read the papers, the latest and best magazines, and occasionally a good book, and is thus enabled to talk intelligently of the main issues of the day. The long winter evenings, which are rarely interrupted by callers, are usefully and pleasantly spent in playing games, reading, studying, or in enlivening conversation, just as the taste of the various members of the family may dictate. The boys of such a household are not afraid to go to "Mother" with little vexing questions, making her their confidant of all childish joys and troubles. And as the years roll by and they become bearded men, capable of settling questions which involve the prosperity of a nation, they are always "boys" to the mother, to whom they still come for comfort, and whose wise counsel first guided them into the paths of honor.

The daughters of such a mother are taught that they need something more than the mere rudiments of knowledge. Seldom, indeed is the daughter of the "hard tiller of the soil" hurried through the common studies at a boarding-school, then rushed off to a female seminary, where a few months spent in acquiring a smattering of music, drawing and French, puts the finishing touches on a very shallow course; a course which is considered quite complete when the "accomplished" young lady has made her début and secured "a catch." Now music, art and the languages are not undervalued by the farmer's daughter. She longs for, and frequently attains their mastery, but she has been taught by her intelligent mother that these are not enough for the education of one who may be the counsel and guide of the future statesman and the warrior, the diplomate and the artisan. To her care and training may be entrusted the

poet and the painter, the jurist and the journalist; around her knee may cluster the Spurgeons, Gladstones, Clays and Websters of the future.

For this reason, if no other, her scholastic attainments should be equal to or greater than her brother's. And if she choose to remain single, if the name of wife and mother are never hers, no less does she need a thorough education. For then, freed from the cares of a family, she may be found in the professions, the hospitals, and even the battle-field, where she bravely faces death in order to care for the wounded and offer words of consolation to the dying. If there is one thing that dwellers upon the farm need above all else it is a chance for the higher and broader education of women. Happily the idea is fast losing ground that girls need less knowledge than boys, and hence do not require the same advantages. In many localities the same library, as well as course of instruction is open to both. Thinking minds agree that if the study of mathematics is good for the son, it is equally so for the daughter, for she will answer a thousand questions which he will never hear of—in short, there is nothing included in a college course which should not be understood in a general way by her, into whose hands are to be committed the moulding and influencing of the future citizen. It may be many years before the life of the average farmer's wife and daughter (especially the former) will be what she would wish it, for there is yet much to be done for the uplifting of the country's children. There are many dark corners into which the straggling sunlight shines but feebly; there are many days when "budding flowers and blossoming fruit," as well as the glorious colors of the clouds are alike unheeded because of the rush and hurry of work which taxes both brain and muscle. There are times when heart and hands are filled with cares so heavy that she doubts her ability to lift the burdens, much less carry them safely to a hopeful ending of all trouble. The "hunger for beauty and things sublime" often grows to a settled longing, and few there be who really reach the goal of their ambition. But through it all she has the comfort of knowing that in the life she leads, with all its work and worry, she is more independent than the working women of any other walk of life.

The arrangement and disposition of her time is more at her command, than that of any one from the ranks of the large army of "bread winners," who toil in office, store or school-room.

"But after the strife and weary tussle,
When life is done and she lies at rest,
The Nation's brain and heart and muscle,
Her sons and daughters, shall call her blest.
And I think the sweetest joy of Heaven,
The rarest bliss of eternal life,
And the fairest crown of all will be given,
Unto the wayworn farmer's wife."

WOMEN IN LITERATURE, FICTION, POETRY AND JOURNALISM.

Mrs. Mary Mapes Dodge.

CHAPTER XIX.

WOMEN IN LITERATURE AND POETRY.

EDITORIAL.

"A Lady with a lamp shall stand
In the great history of the land,
A noble type of good,
Heroic womanhood."—*Longfellow.*

AMERICAN women have gained a prominence in literature which places them in the front ranks of living writers. A well-known syndicate manager says of women as literary workers: "It is an indisputable fact that the best literary work to-day is being done by woman, and the most conclusive evidence of this lies in the fact that of the fifteen most successful books published within the past two years eleven were written by women. In my experience of eight years, I have found literary women just, fair, always courteous and obliging, and capable of far better work than men are generally willing to credit to them. I have found their work more evenly meritorious than that of men, while the most successful articles which I have printed, in both newspapers and magazines, came from the pen of women."

Regarding the work of American women in magazines, I have gathered the following statistics through the courtesy of the editors of our magazines and journals.

Five hundred women have contributed articles to the *Century Magazine* from its organization under the old name of "Scribner;" Three hundred women have contributed to *Harper's Monthly*, fifty-five to *Scribner's Magazine*, two hundred to the *Magazine of Poetry*. Seven to eight hundred women have contributed to the *Ladies' Home Journal* in the nine years since its organization. A year's

number of that journal represents the work of about one hundred and forty women; twelve women are on the editorial staff, and nine special women editors. Twenty-two women have contributed to *The Forum*, and fully two-thirds of the contributors to the *New England Magazine* are women. I was not able to get statistics regarding the *Atlantic*, *St. Nicholas*, and *Wide Awake*.

Among the successful women editors of magazines, must be mentioned the names of Mrs. Mary Mapes Dodge, Mrs. J. C. Croly, Mrs. Frank Leslie, Mrs. Ella Farnam Pratt, Mrs. John A. Logan and the late Mrs. Martha J. Lamb, besides a long list of well-known associate editors and editors of newspapers and weeklies.

Mrs. John A. Logan who still has editorial charge of the *Home Magazine*, well deserves the following recent comment in a leading journal: "The environing circumstances of her late husband's distinguished life devoloped her 'career,' as surely as it did his. Mrs. Logan has great tact. She often has to say 'no,' but she says 'no' gently and explicitly, with convincing reasons for her refusal. Her literary talent has been well tested. She possesses that balance of powers which enables her to discriminate, appreciate, accept or reject editorially, and her descriptive powers are fine and her style didactic."

"The widow of General George A. Custer, is another woman who has attained literary prominence. She has become a conspicuous figure in the group of American women who make up a unique literary circle. As a lecturer she is everywhere in demand, on the strength of her own accomplishments, as well as on account of the romance that attaches to her name. Mrs. Custer is the author of several successful books, descriptive of military life on the western frontier and a volume of reminiscences of General Custer that breathe the spirit of patriotism and wifely devotion."

Mrs. Jessie Benton Frémont, has also written many brilliant articles for the magazines and newspapers, and is always a welcome contributor.

Mrs. Henry Ward Beecher must also be mentioned in this connection; as she has recently become the editor of the "Home Department" of *Godey's Magazine*, and has contributed to the *Ladies' Home Journal*" during the past year a series of delightful articles of

Mrs. John A. Logan.

entertaining reminiscences of the great pulpit orator, Mr. Henry Ward Beecher. Octave Thanet, noted for her charming stories, has also entered the ranks of editorship, having become an associate editor of the *The New Peterson's Magazine*," and Miss Lilian Whiting edits a department of *Worthington's Magazine*;—"The World Beautiful;"—in which she portrays with keen insight the unseen side of life, where arise those forces afterwards manifested in "successful endeavor," which make possible the onward progress of the age.

Among editors and associate editors of journals, newspapers, and weeklies, we may mention without encroaching upon the article on "Woman Journalists," Miss Kate Field, Miss Susan E. Dickinson, Miss Maude Haywood, Miss Helen Evertson Smith, Miss Frances E. Willard, Miss Margaret A. Sudduth, Mrs. Harriet B. Kells, and the late Mary Allen West, Mrs. Sarah C. F. Hallowell, Lucy Stone, Alice Stone Blackwell, Mrs. Harriet S. MacMurphy, Mrs. Annie Jenness Miller, Mrs. Nettie Leila Michel, Lydia Starr McPherson, Novella Jewell Trott, Mrs. Kate Upson Clark, Jeannette L. Gilder, and others whose names appear among women journalists.

Among women essayists who are constant contributors to the leading magazines, Gail Hamilton wields a strong pen, Mrs. Amelia E. Barr, depicts social themes with telling force, and Agnes Repplier, has gained well-earned prominence. Olive Thorne Miller gives bright glimpses of birds and their ways, and Mrs. Laura E. Richards gives admirable information in domestic lines. Miss Isabel F. Hapgood, Mrs. Wister, and Katharine Prescott Wormeley, have attained great excellence as translators. Mrs. Harriett M. Lothrop ("Margaret Sidney"), in "A New Departure for Girls," "was the first to write a book for girls who are left without means of support, and who are wholly unprepared to earn money. In this book Mrs. Lothrop makes them see their opportunities in the simple home-training they have received. Consequently her book has been the basis for those practical attempts to help girls, such as advising them to open mending bureaus and the like, while the countless letters from all over the country attest the success of her efforts."

The following incident will illustrate the power of one of the most remarkable books ever written by an American woman:

HOW MR. BEECHER READ "UNCLE TOM'S CABIN."

The following interesting incident is reprinted with the kind permission of Mrs. Beecher. It is taken from an interview published in a recent periodical.

"I was talking with Mrs. Henry Ward Beecher a few evenings ago, and the conversation happened to turn on "Uncle Tom's Cabin." I asked her if Mr. Beecher had ever expressed an opinion of his sister's famous book, and she told me this interesting story of how the famous preacher read the story:

"When the story was first published in the *National Era*, in chapters, all our family, except Mr. Beecher, looked impatiently for its appearance each week. But, try as we might, we could not persuade Mr. Beecher to read it, or let us tell him anything about it.

"'It's folly for you to be kept in constant excitement week after week,' he would say. 'I shall wait until the work is completed, and take it all at one dose.'

"When the work was finished, the book came to Mr. Beecher on the morning of a day when he had a meeting on hand for the afternoon, and a speech to make in the evening. The book was quietly laid one side, for he always scrupulously avoided everything that could interfere with, or retard work he was expected to do. But the next day was a free day. Mr. Beecher rose even earlier than usual, and as soon as dressed, began to read 'Uncle Tom's Cabin.' When breakfast was ready he took the book with him to the table, and reading and eating went on together; but speaking never a word. After morning prayers he threw himself on the sofa, forgot everything but his book and read uninterruptedly till dinner time. Though evidently beginning to be intensely interested, for a long time he controlled any marked indication of it, but before noon I knew the storm was gathering that would conquer self-control, as it had with us all. He frequently 'gave way to his pocket-handkerchief,' to use one of his old humorous remarks, in a most vigorous manner. I could not refrain, in return for his teasing me for reading the work weekly, from saying demurely, as I passed him once: 'you seem to have a severe cold. How could you have taken it?' But

Mrs. Harriet M. Lothrop.

what did I gain? Not even a half-annoyed shake of the head, nor a semblance of a smile. I might as well have spoken to the Sphinx.

"When reminded that the dinner bell had rung, he rose and went to the table, still with his book in his hand. He asked the blessing with a tremor in his voice, which showed the intense excitement under which he was laboring. We were alone at the table, and nothing to distract his thoughts. He drank his coffee, ate but little, and returned to his reading, with no thought of indulging in his usual afternoon nap. Evidence of almost uncontrollable excitement in the form of half suppressed sobs were frequent.

"Mr. Beecher was never a rapid reader. I was getting uneasy over the marks of great feeling and excitement, and longed to have him finish the book. I could see that he entered into the whole story, every scene, as if it was being acted right before him, and he himself was a sufferer. He had always been a pronounced Abolitionist, and the story he was reading roused all he felt on that subject intensely.

"The night came on. It was growing late, and I felt impelled to urge him to retire. Without raising his eyes from the book, he replied:

"'Soon, soon! you go; I'll come soon.'

"Closing the house, I went up to our room; but not to sleep. The clock struck twelve, one, two, three; and then, to my great relief, I heard Mr. Beecher coming up stairs. As he entered, he threw 'Uncle Tom's Cabin,' on the table exclaiming: 'There, I've done it! But if Hattie Stowe ever writes anything more like that I'll—well! She has nearly killed me anyhow!'

"And he never picked up the book from that day."

As Mr. Stedman says: "The women writers of prose fiction are held in honor throughout the English-speaking world."

In this field, Mrs. Ellen Olney Kirk, who has contributed to our Souvenir the interesting article upon "The Woman Fiction Writers of America," has gained an honored place. All of Mrs. Kirk's works are characterized by lofty aims and strong strokes, and her characters stand out with vivid clearness, while the uplift of the purpose of the story thrills through every sentence. Few novelists of recent days have drawn a purer ideal than "Margaret Kent." Mrs.

Kirk's novel, "Queen Money," evinces perhaps more genius in this respect, that only rare intuition could have enabled a woman to sketch business transactions and masculine peculiarities with such vigor and life-like reality. Mrs. Kirk outlines her figures upon the page with the skill of the cameo-artist, so clear-cut are the strokes, while a tenderness of tone, and a harmony of color, give a dreamy, yet invigorating atmosphere of thought and feeling. As I should encroach upon the subjects allotted to Mrs. Kirk, and to Miss Susan E. Dickinson, by mention here of novelists and journalists, I will only add some comments upon women poets. In "Woman's Work in America," published about two years ago, there was an instructive article by Miss Dickinson upon women in journalism. Many have been the women singers in America since Colonial times. Their names can be counted by hundreds. Among them are many twittering sparrows, whose homely little ditties are pleasing, like all domestic memories clustering around even very mediocre homes. There are some whose songs have been those of the busy bees, a gentle, useful humming, quieting, though not inspiring. Others have been but mocking birds, singing, 'tis true, at times with well turned note, but it was very manifest that the pitch was not a natural tone, though commendable as a worthy imitation of some other's skilful lay.

Others, again, have been true woodland songsters, filling the sunlit air with gladsome melody.

Mr. R. H. Stoddard says, regarding the women poets of America: "We have outgrown such singers of spontaneous verse as Mrs. Hemans and Miss Landon, and we insist that our songstresses shall outgrow them too. If they *must* reflect other minds, those minds must be of a larger order than their own, or we will none of them—at second hand. There is, if I am not mistaken, more force, and more originality—in other words, more genius—in the living female poets of America than in all their predecessors, from Mistress Anne Bradstreet down. At any rate, there is a wider range of thought in their verse, and infinitely more art."

In this National Souvenir we mention several of those by-gone singers, not so much for value of the song they sang, but because it was noteworthy in the history of our country that they sang at all in the midst of the stern realities of the struggling life of our young Republic.

Before the Revolution, Mrs. Anne Bradstreet received the flattering praises of Dr. Cotton Mather, and John Rogers, while the first graduate of Harvard College attempted Homeric phrases in his eulogistic outbursts in her honor.

To sing well in modern times when the literary woods are thick with songsters, requires peculiar warbling powers unknown to Colonial times. Passing down to Revolutionary times, we meet the verse of Mrs. Mercy Warren. Her rather vigorous lines are noteworthy for their patriotic fervor, and also because her name is associated with that of Washington, she having dedicated her poems to him. Among the early singers of homely verse, was Mrs. Nancy Sproat, of Taunton, Massachusetts, who was in truth a kind of Colonial St. Nicholas, in that she was the first to provide special literature for the young, an hitherto unthought-of possibility; for the young of that generation were expected to gain their intellectual diversion from Puritan hymn-books, and didactic sermon tracks. It is not surprising, then, that Mrs. Sproat's "Blackberry Girl" was hailed by the boys and girls a century ago, with the warm welcome now awarded to our famous *St. Nicholas* and *Wide Awake* treasures.

Mrs. E. S. Deane has kindly contributed the following items regarding Mrs. Sproat.

"In the early part of this century when books for children and youth were few, and those poorly adapted to their wants, Mrs. Nancy Sproat composed a number of stories for the young in verse, which were written primarily for the instruction and entertainment of her own children and their young friends. Various were the themes of these juvenile poems, and in many families, the hymns and dialogues in which important questions were discussed were committed to memory, and recited at home, and in the schools. Perhaps the most widely known of Mrs. Sproat's tales, was the 'Blackberry Girl,' which was printed on pocket handkerchiefs, with pictures illustrative of the story, and given as a 'reward of merit' to good boys and girls. Parents found in Mrs. Sproat's books a very efficient aid in training their children in virtuous habits."

We have given this space to Mrs. Sproat not for the quality of her singing, but from sympathy with those by-gone lads and lassies,

whose Puritan consciences were allowed to absorb these delectable mental sweets, without the tormenting fear of eternal perdition, consequent upon such hitherto forbidden relaxation from the three-hour sermons of a Sunday, and the dull text-books of the school-room.

Coming down to Maria Brooks, we find her a singer of sufficient note to interest Robert Southey, whom she met in a visit to England; the poet manifesting not only his friendship for the American poetess, but his appreciation of her song, by taking it upon himself to secure the publication of her book of poems in London.

In the first half of this century the religious and love-songs of Lydia H. Sigourney, gained for her the title of "The American Mrs. Hemans."

The poems of Sarah Ellen Whitman are graced with varying pictures of the seasons. The poetry of Mrs. Elizabeth Oakes-Smith is strongest in dramatic lines, while Mrs. Ann S. Stephens is perhaps as famed for her song of "The Polish Boy," as for her well-known novels.

The themes of the poems of Mrs. Anna L. Botta are elevated, and reach sometimes into the ideal realm. Never was a sweeter mother-song than Emily Judson's "My Bird," which has sung itself over again in every happy mother's heart, the wide world round, and Margaret Fuller's few poems ring with a note of great power. Had she chosen the realm of poesy, her strength of wing and boldness of stroke, would have accorded her the eagles' flight. The songs of Alice and Phœbe Cary have sung themselves throughout the land. Miss Lucy Hooper, whose death Whittier bemoaned in a touching tribute, was a sad sweet singer. The picturesque verse of Mrs. Frances S. Osgood is in contrast with the pathos of Lucy Hooper.

Among tender memories of past song, is the pathetic mother-strain of Maria Lowell's "Morning Glory."

Regarding our later women poets Mr. Edmund Clarence Stedman says: "Our daughters of song outnumber those in England, and some of them, like some of their brethren, have thin voices; but it is just as true that much genuine poetry is composed by others, and that, while we have none whose notes equal those of at least one Englishwoman, in average merit they are not behind their fair rivals.

Their lyrics, sonnets, ballads, are feminine and spontaneous, and often highly artistic. To be sure, our aspirants of either sex are attempting few works of invention; where all are sonneteering, it is not strange that women should hold their own, yet their advance in discipline and range is apparent also in novels and other prosework; they know more than of old, their thought is deeper, their feeling more healthy. The morale of their verse is always elevating; in other respects it fluently adapts itself to the conventions of the day. These poets mostly sing for expression's sake, and therefore without affectation. They often excel the sterner sex in perception of the finer details of life and nature. The critic would be a renegade, who, after paying his tribute to feminine genius in England, should not recognize with satisfaction what has been achieved by his own countrywomen. They have their shortcomings, not the least of which in some of them is that even perfection which is in itself a fault; but a general advance is just as evident in their poetry as in the prose fiction for which they are now held in honor throughout the English-speaking world."

No songstress in America has voiced with more resounding tones the song of Liberty, than has Mrs. Julia Ward Howe, in her soul-stirring "Battle-hymn of the Republic." All the choirs of patriotic hearts will forever chant its majestic refrain, and the ages will ring the tidings down; "Our God is Marching On!"

Miss Louisa M. Alcott, has voiced the bereaved souls of all motherless daughters, in her pathetic, yet triumphant song of "Transfiguration."

Miss Lucy Larcom is a true wild-wood songstress, with a clear note caught from nature's perfect harmony.

Mrs. Rose Terry Cooke and Mrs. Elizabeth Stoddard both sing in harmonious attune and graceful measure.

The song of Grace Greenwood is strong and marked with individualism of tone. Mrs. Celia Thaxter catches the sea foam and weaves sea-pictures of fascinating beauty, framed with quaint designs of tangled shells and rock-weeds. Mrs. A. D. T. Whitney sings a tender fireside ballad with gentle voice. Mrs. Elizabeth Akers Allen's well-known song, "Rock me to Sleep, Mother," has been echoed at every hearth-stone.

Mrs. S. M. B. Piatt's "The End of the Rainbow," and "Questions of the Hour," are specimens of her felicitous manner of answering child-thoughts. Mrs. Mary Mapes Dodge rules, through the realms of the St. Nicholas, myriad girl-and-boy hearts, in devoted allegiance to her magic sway, whether she sings a charming ballad or tells a thrilling tale.

The Goodale sisters warble soft spring notes among the apple blooms, and the melody of Nora Perry sketches as it sings and dances, a dainty Greenway darling, blooming into rosy-cheeked maidenhood; so charmingly pictured in "Tying Her Bonnet Under Her Chin."

Miss Louise Imogen Guiney caught successfully a Roman echo, in "Tarpeia," and Danske Danridge carols a fresh delicate bar from woodland madrigal.

Mrs. Louise Chandler Moulton, in her "Swallow-Flights," strikes with flying wing many sweet tones from the Lyre of Fancy, and Amélie Rives Chanler murmurs the same pathetic wail in her sonnets. "Grief and Faith," as thrilled through her prose sketches. The sentiment which, in Ella Wheeler Wilcox, is the gladsome song of a merry mood, deepens into pathos, when Amélie Rives takes up the strain.

Helen Hunt Jackson flies often far and high as she sings her songs; but the intense sensitive response to human woe, somewhat binds her flight. Her human pity slightly stays her soaring into those realms where Elizabeth Phelps Ward's more daring wing aims for the "Gates Ajar."

Miss Edith Thomas has caught the harmonic accord of the floral orchestra of wood and dale, and her thought-harmonies weave themselves with artistic skill.

Mrs. Margaret Deland sings a dainty summer ditty in her "Fragments," and strikes a deep rich chord in "Life."

Helen Gray Cone has chanted with vibrating *verve* the song of toil through the ages, with her few powerful staccato chords in her lines entitled, "To-day." Miss Emma Lazarus sang a psalm of the Hebrew nation with dramatic fervor. Mrs. Harriet Prescott Spofford possesses wide range of poetical pitch, evinced by her gamut of tones between "Magdalen," and "Goldsmith's Whistle." She always strikes a pleasing lyrical cadence through all her

variety of themes. Mrs. Margaret J. Preston sings with dramatic force upon many classical subjects; but her little Spring song, though veiled by its Grecian title, "Persephone," is as dainty a bit of meadow blossoming and whirring wings as ever bloomed and chirped under less learned cognomen.

Mrs. Mary Ashley Townsend flashes rich tints of Southern climes athwart the music of her songs. Miss Kate Putnam Osgood sings in all moods, from "Sixteen to Sixty," with life-like fidelity. Mrs. Rose Hartwick Thorpe, unconsciously flashed into fame with her well-known "Curfew Must Not Ring To-Night."

Mrs. Margaret E. Sangster strikes upon the harp-strings of the heart, pathetic chords, in her tender "Our Own," and "Are the Children at Home?" and Mrs. Mary Riley Smith plays on the same plaintive string in "If We Knew."

Mrs. Margaret M. Converse's book of poems entitled; "Sheaves," received from Whittier the pleasing commendation, "It is a sheaf in which there are no tares." The poems of Anna Katharine Green, more widely known as a novelist, combine dramatic interest with touches of pathos.

Among other singers of varied and attractive strains, are Mrs. Fields, Mrs. Ella Higginson, Ella Dietz, Mrs. Rollins, Mrs. Julia C. R. Dorr, Harriet McEwen Kimball, Charlotte Fiske Bates, Miss De Vere, Miss Shinn, Mrs. Rose Hawthorne Lathrop, in her "Along the Shore," and Miss Hutchinson, in her "Songs and Lyrics."

Mrs. Ina D. Coolbrith, a Californian singer, has voiced an exalted strain in "The Poet."

There is a majestic rhythm in the inspiring poems of Miss Edna Dean Proctor, and her recent triumphant ode, "Columbia's Banner," will go down in the historic annals of this Exposition year. In this connection also, Miss Harriet Monroe has achieved marked and quick renown in her "Dedicatory Ode."

Susan Coolidge is as charming in her verses as in her delightful children's stories. Mrs. Mary E. Bradley, Mary N. Prescott, Mary Clemmer Hudson, Miss Bushnell, "Howard Glyndon," "Owen Innsley," and "Stuart Sterne," are all pleasing singers. Mrs. Harriet Beecher Stowe needs no musical song to give her immortality in American history, but as she too has joined the choir of

songstresses, her illustrious name must appear here. Emily Dickinson was a strange, wild singer, with so weird a note, that, startled by its piercing tone, we might at first mistake the musical strain for discord.

Did space permit we would be glad to gather all our woodland birds of song, and fire-side singers, into one grand chorus, naming each, but we can only mention here a few of the soloists in our American choir of songstresses. The many sad souls cheered, the many glad hearts voiced by these sweet singers will never be fully known until the future Golden Dawn, when every white-winged thought sent fluttering upwards towards the blue of Truth, reflecting on its snowy pinions the shining light of Love, and singing its individual note of harmony, will at length join in the one perfect chord of eternal life, love, and truth. The themes whereof our song-birds sing, midst the shadows and sunshine of this life, are so varied that our thoughts wander with pleasing novelty from clover-top to mountain height, from tomb to seraphim, now charmed with some dainty bit of musical coloring, again lifted by an inspiring strain above the din and discords of the sin and sorrow of this earthly existence.

NOTE.—Since the above was written one of our sweetest singers has joined the seraph choirs beyond the shining Gates of Pearl.

OBITUARY.

LUCY LARCOM.

BOSTON, April 18.—Miss Lucy Larcom, the poetess, died last evening. She had been ill for some time. The day on which Dr. Phillips Brooks was taken ill he received a letter from Miss Larcom in which she said she had a presentiment that she would never see him again until they met "beyond the river."

The story of Lucy Larcom's life and aspirations is told in three verses from one of her poems:

"To work—to rest—for each a time;
I toil, but I must also climb.
What soul was ever quite at ease
Shut in by earthly boundaries?

"I am not glad till I have known
Life that can lift me from my own;
A loftier level must be won,
A mightier strength to lean upon.

"And heaven draws near as I ascend;
The breeze invites, the stars befriend;
All things are beckoning toward the Best;
I climb to Thee, my God, for rest!"

CHAPTER XX.

WOMEN FICTION WRITERS OF AMERICA.

BY ELLEN OLNEY KIRK.*

THE appointed work of the Colonial woman in America was in itself so original and creative, it called for such free play of faculty, such generous expenditure of the whole strength, moral, intellectual and physical, such skill in invention, such pliant adaptability to the new environment; such woman's wit and love in the re-creation of the conditions of life left behind in the old world, that it could hardly be a subject for wonder if for several generations after this country was settled, the literary instinct scarcely made itself felt. The whole tendency of that early epoch was towards repression of individuality and denial of self-consciousness except as it unfalteringly insisted in taking upon itself burdens of conscience. Then too the natural aptitude of woman for domestic life was supposed to determine her gifts and appoint her occupations. And rightly so, for all the light, order, charm, pleasantness and thrift of the colonies came from the mothers, wives and daughters who could make homes; who could bake, brew, spin, weave, knit and in every way realize the ideal of the virtuous woman in Scripture.

Nevertheless, that in spite of the incessant occupations, the wear and tear, the sordid calculations of every-day life, the literary impulse did exist in the woman of that period, giving incentive to brain and heart and a sense of expansion to life, is made clear by numerous bundles of old family letters, journals and narratives, which often in short passages and vivid phrases disclose the unmistakable mint-mark of talent. Many too of those demure and decorous colonial dames in their caps and frills could turn verses with no little skill, generally

* Author of "The Story of Margaret Kent," "Queen Money," "Sons and Daughters," etc.

Mrs. Ellen Olney Kirk.

taking by preference Pope's heroic couplet for their measure. There is indeed to be found many a hint in old records that, in spite of their quaint speech and their rigid orthodoxy, they were in essentials exactly like the women of to-day, with a knack of gracefully adjusting the transient to the eternal and the eternal to the transient; keen of eye, fond of color, with a good share of creative poetic understanding, and with a fresh interest in things and ideas for their own sake. Not a few women in New England and in Philadelphia were as carefully educated in Latin and Greek and perhaps Hebrew as the girl-graduates of our own epoch, and here and there one was to be found with high attainments in mathematics. The feminine native wit and insight into character and motives which in their descendants was to make novelists, they no doubt spent in giving spirit to observation and spice to talk. Leaving novel-writing out of the question there was little novel-reading in those days, all creations of fancy being considered at once trivial and mischievous. If fiction enjoyed a lease of existence at all it must be by virtue of a story inculcating moral and religious truths.

Still, in spite of all dogmatic decrees, imagination did exist, and it would be interesting to discern the signs of the earliest gropings of crude talent in search of its aim. Not until the latter half of the eighteenth century do we find the woman authors to whom can be ascribed the glory of lighting and passing on the torch. Hannah Webster Foster, born in Boston in 1759, was the author of "A Coquette, or the History of Eliza Wharton," also of "The Boarding-School." Susannah Rawson, born in 1761, the daughter of a lieutenant of the Royal Navy and the wife of an army officer, wrote many books, several of them novels, of which one, "Charlotte Temple," in its day enjoyed wide popularity and may still be found in old libraries. Mrs. Rawson, besides being a voluminous author, passed through a life of many phases, acting on the dramatic stage and finally carrying on for many years a girl's school at Medford, Mass. Miss Eliza Leslie may be called the link between those early days and our own. Born in 1787, in Philadelphia, from which city flowed in early days, no matter how it has since diverged, the well-spring of literary impulse, she enjoyed many social advantages, her father being the intimate friend of Washington and sent by him on

business to England. Miss Leslie was about forty years of age and in possession of a wide experience when she competed for a prize offered by Godey's Lady's Book and won it by her novel, "Mrs. Washington Potts." This was followed by other works of fiction and by the famous cook-book which entitles her to be called the prototype of Marion Harland (Mrs. Terhune) the well-known modern author whose lively and vigorous fiction is equalled in popularity by her "Common Sense in the Household" and other works of practical utility.

The early days of the Republic, although they are rich in letters and journals, seem not to have stimulated imaginative literature, and a period distinguished in England by a galaxy of great writers embodying the ideas and enthusiasms resulting from our own and the French revolutions, was here comparatively barren.

Miss Catherine Sedgwick began in 1822 to publish a series of novels which gave her a prominent place among American authors, and in 1824, Mrs. Lydia Maria Child brought out her "Hobomok," which was followed by other works of fiction, one of which "Philothea" still remains unique in its scope among the efforts of American writers. It was Mrs. Kirkland who perhaps made the best use of her opportunity to offer something true, racy and corresponding to the needs of the rapidly widening country, and she had the wit to put her finger on the pulse of the time in her series of sketches telling of the experiences of settlers in the West. Hers was a genuine woman's touch and her descriptions were characterized by wit, humor and a charming lightness of manner. Readers of "Zury" and "The Mac Veaghs" might well go back to "Western Clearings," and trace the influence of heredity in the free and bold development which the novels of Mrs. Kirkland's son have made on the ground first broken by her. Alice Cary's "Clovernook, or Recollections of our Neighborhood in the West," although a little later in date, belongs to the same general period, and is of the same character as Mrs. Kirkland's sketches. But "Clovernook," good as it was, was far from being the distinguishing work of its author, who with her sister, Phœbe Cary, must be ranked not with our novelists, but with the best of our minor poets. Many old New Yorkers still recall the literary and social coteries which both Mrs. Kirkland and Miss Cary

gathered about them; coteries including not a few of the elements which go to make up the "salon," but which in the hurrying war of modern existence women have lost the knack of re-creating.

Among the shaping influences of the middle of the century, Margaret Fuller's writings should not be lost sight of. Chiefly critical although they were, they were so closely allied in thought and feeling to the impassioned side of human progress that they helped to quicken and intensify all literary life. Nor must the wider orbit of the greater constellations which mark the hours be ignored. Towards the end of the forties, and again of the fifties, a woman writer, arose in England who created an epoch. It could not be but that "Jane Eyre" with its deep subjectivity, its intense and intimate feeling for the woman's problem, its scorn for accepted formulas and for all that in the ideals of the formalists represents the worth of life, should have something to do with the turning of tides in the world of imaginative literature. It was easy to recognize behind it a most vigorous and distinctive personality. The book was in all respects aggressive; it was absolutely a fresh thing of the morning in the general experience. Such vivid picturing must have subtly stirred the impulse in many a woman's mind to bring her own imagination to realize glimpses of life caught in the magic mirror of her own consciousness.

In 1852 Mrs. Harriet Beecher Stowe published "Uncle Tom's Cabin." Already it had been read as a serial in the *National Era.* In book form the sale of the novel in the United States reached 100,000 in eight weeks, 200,000 within a year, and 313,000 by 1856. The London publishers for four weeks were called upon to furnish 100,000 copies a day, which necessitated their keeping 1,000 persons engaged in printing and binding copies to meet the general demand. More than a million of copies were sold in England in one year. Books sometimes seem to have an existence and an efficacy of their own almost independent of the author's volition. For such a miraculous success as that enjoyed by "Uncle Tom's Cabin," two forces must coincide, the power of the book and the opportuneness of the moment. Mrs. Stowe embodied ideas of which the germ had begun to move the general consciousness. Powerful spirits, fortelling strange events which should make and unmake history were already, for those

who watched, waited and listened, abroad upon the air. A feeling for the sorrow of humanity, a recognition of the brotherhood of man, is the crystallizing center round which the forces of modern thought and modern sympathy gather. A book like "Uncle Tom's Cabin" offered no insoluble problem. Here was a crying evil, but an evil not without a remedy. Optimism could enjoy free play. The book stirred hopes and beliefs which harmonized with the naturally progressive spirit of mankind, and the beacon light towards which the race advances burned clearly.

To this epoch belongs Mrs. Ann S. Stephens, whose "Fashion and Famine" "Hot Corn" and other novels, aroused strong interest and emotion. If these works more than others, have surrendered to the course of time and been swept away, it should not be forgotten that Mrs. Stephens did much to help the early strivings of American literature.

I should like to assert that a perennial spring of freshness plays in certain books which gave me immense pleasure in the long ago. I lately took pains to buy a new edition of "The Wide, Wide World" by Miss Susan Warner and her sister, and should have enjoyed purchasing as well "Queechy" for some little people just beginning to take excursions into the fairy-land of literature. I like to maintain that no modern story-writers for girls are half so well worth perusal as these excellent sisters who had the ear and the hearts of my generation. I dipped into my new copy of "The Wide, Wide World" a little, then closed it forevermore, lest some one should press the question "Are not the heroes prigs and the heroines goody-goody?" and, I, having tested the efficacy of the ancient magic by re-perusal and been disenchanted, might be compelled to confess that they were. Yet still, under the old glamour, I will go on maintaining that "Queechy" is of all books the most excellent and delightful that a girl can read.

"Alone," by Marion Harland, "The Lamplighter," by Miss Cummins, a little later "Beulah," by Miss Augusta Evans, now Mrs. Wilson of Mobile, and "Rutledge," by Miriam Coles (Harris) were four novels which kindled lights in those ante-bellum days, were widely read and deserved the success they attained. Each was in its way, a surprise, each suggested a new vintage, each seemed born of a fresh and creative fancy.

George Eliot's writings were by this time beginning to move all the English-speaking world, and as this inspiration coincided with that of our own great national era it might well be expected that we should henceforth find in our literature more drama, more passion, a deeper conscience and a more definite hope; that there would be among our writers a clearer conception of the actual world of their environment with its men, women and salient facts.

Other influences were busy in shaping and determining the scope of literary effort in America. *Godey's*, *Peterson's* and *Graham's* Magazines had done much to conquer the public and prepare the way for periodical literature of a higher order presided over by a new critical spirit and under the domination of a more exact taste.

In the same way that Putnam's Magazine had brought into notice men destined to make a permanent name in letters, the Atlantic Monthly was now to give a strong impulse to American literature in general and to open a field where women in particular were to take high honors. The influence indeed of the popular Magazines, *Harper's*, the *Century*, *Scribner's*, *Lippincott's* etc. etc. has been paramount not only among writers but readers. While the English public sits patiently ready to enjoy the finely spun gold of the English writer spread out to cover the three-volume novel, our readers demand something more brief and dramatic. Our writers aim at genre pictures; that is they detach a sample fragment of life; take an episode which they refine and idealize, or which offers some climax in the careers of men and women.

The unrelieved intensity, the prolonged stress of our national struggle no doubt made itself felt in the work belonging to this era of ardor and enthusiasm, which if in its way realistic was powerfully interspersed with highly wrought imaginative idealism caught from a high-strung mood and point of view. Rebecca Harding, now Mrs. Rebecca Harding Davis, whose name in these days enjoys a double significance, belongs to this period. An intimate knowledge of and an intense feeling for the real life she describes, interpenetrated with a clear heroic motive, characterizes this vigorous and brilliant writer who, with a strong grasp of the political situation could handle the greatest problems of the day and find in them a chance of free play for her artistic and literary skill. Harriet

Prescot [Spofford], with her enthusiastic joy in her subject, and artistically embodying with wonderful versatility whatever touched her fancy and feeling, was a writer of the most brilliant promise. There were also Elizabeth Stoddard, the wife of the poet, whose work showed in every touch real strength and a rare racy quality:—Elizabeth Stuart Phelps gifted with a deep insight into life as well as with a power to discern universal spiritual forces behind the machinery of real life; capable of conceiving with strength and tenderness the history of men and women and working it out from starting-point to goal in a way to move deep sympathies; withal a hopeful writer and with a play of humor about her subject:—Rose Terry Cooke, permeated with the New England spirit, who loved to take an unheroic figure patched and seamed with commonplace instincts, desires and hopes and show us the passion, the pathetic, the broadly human significance and the actual beauty of an every-day life:—Nora Perry whose stories are touched with much of the fine essence which characterizes her poetry:—Gail Hamilton in whom a capital story-teller and essayist, gifted with a peculiarly enjoyable quality of humor, was lost in the didactic writer and politician:—Mrs. Louise Chandler Moulton, a poet but a graceful prose writer as well;—Susan Coolidge, a woman of generous culture, and a many-sided author to whom it is a difficult matter to affix a particular cachet but whom we must claim on the strength of her delightful stories, which if intended chiefly for girls have in them so much of that touch of feeling which makes the whole world kin, that they belong to old and young alike. Louisa Alcott, although the author of at least one novel, will be remembered longest as the writer of children's books who went far to realize Thackeray's ideal when he said: "If the Gods would give me the desire of my heart I should write a story which boys would relish for the next few dozen of centuries. The boy-critic loves the story, grows up to love the author who wrote the story." Mrs. Mary Mapes Dodge is another of our authors whose flights go hither and thither and who has written the immortal "Hans Brinker." Mrs. Frances Hodgson Burnett possesses a talent whose free expansion has given her an enviable pre-eminence as a novelist, a dramatist, a short story-writer and a writer for children, and no more original, vital, fruitful, work than her "That Lass o' Lowrie's" has been

known in America. We must not forget Julia Fletcher, whose transcriptions of travel made picturesque backgrounds for love-stories: —Blanche Willis Howard, and the author of "An Earnest Trifler," which we must link with "One Summer" since both books were so brimful of the charm of youth and the happy inconsequent enjoyment born of pleasant weather and happy idleness. Mrs. Helen Hunt Jackson was a writer in many fields, but above all a novelist of quick intelligence, lucid, penetrative and absolutely sincere with a sincerity which grasps the heart and conscience of the reader. Harriet Waters Preston is also a brilliant many-sided author who has lavished without stint the treasures of her wit, fancy, experience and rare scholarship in many directions. Her early novels "Is That All" and "A Romance of the Nineteenth Century" and later those in which Miss Louise Dodge was collaborateur, "A Year in Eden" and "The Two Guardians" are all alike full of charm, humor and far-reaching insight: Mrs. Katharine McDowell (Sherwood Bonner) was a writer of high promise winning laurels which she had too little chance in her brief life to wear. In Constance Fenimore Woolson we have a rare artist besides a most admirable novelist. Her books show a fine balance of powers, invention, breadth of sympathy, human force and charm, with a felicitous truth in description and a richness of local color. Our list grows long but there are still to be enumerated writers like Mrs. Adeline D. T. Whitney, than whom no writer for girls and women has pressed sweeter and nobler ideals of life upon them; Mrs. Jane G. Austin, who yields to few New England writers in excellence and whose historical novels light up dim places of history, vividly reproducing the men and women who made the Massachusetts Colony a beacon light;—Mrs. M. H. Catherwood, also a successful historical romancer, who perhaps has chosen in the diversity of races, types and religions of early Canada, even a richer field than the home of the Pilgrims and Puritans;—Mrs. Amelia E. Barr, a versatile story-teller of unfailing popularity;—Mrs. Annis L. Wister, the adapter and translator of German novels who possesses the art known to few translators of giving to her work a spontaneity, ease of movement and felicity of truth surpassing that of the original;—Mrs. Sarah Butler Wister whose stories, rare as angels' visits, evince a subtle artistic

quality and a perfection of technique rarely rivalled;—Miss Frances Courteney Baylor, a Virginian, whose abundant wit plays over her subject and helps her characters to take shape and live, breathe and have their being before our eyes;—Mrs. Burton Harrison also a Virginian whose love of the South gives her Southern stories the color and sincerity and attractiveness which belong to the generous illusions which are a part of tradition and inheritance, and whose clear-eyed knowledge of the world finds free play in her novels of New York life, where she wields the sword of Saladin, cleaving through the silken meshes of the flimsy fashion of this world;—Mrs. Van Rensaellar Cruger and Mrs. John Sherwood, New York women, whose books show clear insight and clever renditions of a full experience; Charles Egbert Craddock (Miss Murfree) one of whose many triumphs was to win the laurels as a man which she was to wear as a woman; a novelist of great power whose work has reinforced and enriched all literature with the freshness belonging to wild nature and altitudes of unspoiled human feeling.

And in this group of writers we must not fail to include the lamented Emma Lazarus, the author of "Alide," a novel of much insight, but chiefly a poet of high distinctive gifts in whom the genius of race met the genius of temperament.

In all these writers of fiction, each with her own specific gifts, her own specific way of seeing, thinking and feeling; each offering a different phase of experience, a different intellectual quality, a different spiritual insight and making a different appeal to sympathy, we are yet conscious of the same idealistic impulse; the idealism which is the gage of their essence as individuals with minds, hearts and souls and the pledge of artistic and literary development. Yet it may still be seen that the imaginative powers, at first if powerfully, sometimes crudely stirred, have ripened along with the judgment, and that more and more the artistic bent is towards objectivity, that is towards original, vital, fruitful, modern art, the faithful representation of one's self and one's milieu.

Whether the full meed of praise for this growing love of the common human nature about us is due to Mr. Howells, to whose wide and serene vision as a critic we owe so much, or whether he has

influenced his contemporaries chiefly by his being, like them, pliant to the tendencies and conditions of the epoch, we will not here and now try to decide. It is however certain that youthful writers less and less attempt to soar on artificial wings, and find their best power in keeping close to the life about them with its elementary joy and pathos, its human significance, its touches of common things. It is to be doubted however whether women writers will ever be called realists in the sharply defined sense of the term. They may be modern, they may be local, they may be naturalistic; but led by the essential need of being womanly, they are optimistic, and sombre and inflexible realists they are not likely to become.

And, Mrs. Margaret Deland might say, let realism utter its final word, yet the things which are truest and most actual in existence are the intuitions which come to us from afar and take us back to the cause of phenomena as a sunbeam leads us to the sun. In Mrs. Deland's books we note two distinct features both essential and both always present, the first the pretty and graceful play of comedy which finds its motive in the love-affairs of people past their youth, and second, the quickening into higher life of moral and spiritual forces which makes of average men and women, martyrs, heroes and saints.

Even Miss Sarah Orne Jewett and Miss Mary E. Wilkins, in whose work nature seems often to have taken the pen from the author's hand to tell its own story, obtain not only their large and complete, but their carefully detailed and beautifully balanced effects by careful selection and choice. It might be pleasant if we had space to note fully the resemblances and contrasts between these two writers who, starting with the same subject and the same point of view, yet actually display such different methods of attaining their end. Miss Jewett surpassing in charm, in artistic characterization, in the power of pressing gently and surely into the heart, drawing out the whole man or woman she describes, and without any particular story giving us the deep meaning of a whole life's history; Miss Wilkins always admirably equipped with a story and with the sure knowledge of how to tell that story, seeming to disregard mere accessories and to seize only the vital and essential; lingering on no felicities of description, ignoring the picturesque, yet missing no effect which gives

shape and reality to the picture, which clearly cut and luminous presented to every faculty of the reader. Admirable and vivid too is the work of Octave Thanet who always, so far resembling Miss Wilkins, finds the shortest road to a good story by instinct, never loses her way and goes through difficult places with marvelous ease. She is one of a group of magazinists who find ample room in the shortest of sketches to show dramatic phases of life in the South and West. It would be no easy matter to round off and complete the list of clever writers who offer from month to month and from year to year work excellent in motive and striking in execution. Yet we must find space to mention the author of "Jerry," Maria Louise Pool, Mary Hallock Foote, Maud Howe Elliott, Amanda M. Douglas, G. M. McClelland, Kate Gannett Wells, Clara Louise Burnham, Kate Douglas Wiggin, with her delightful gift of fun and wit, and Mrs. Lydia Hoyt Farmer, the author of valuable works on many different subjects, and one of whose novels, "A Knight of Faith," called out a generous tribute of praise from Mr. Gladstone, from whom she received an autograph letter, and Amélie Rives Chanler, who set out in a precocious career with an exuberance of talent,

Novels and stories, being as they are, beyond any other form of literature "a criticism of life," novelists and story-writers must remain a permanent and even a growing force as long as society lasts. Certain typical forms of fiction belong to each decade; the spread of scientific knowledge; new social theories; the increase of wealth and luxury; æsthetic and artistic revivals; all these influences by turn play their part and pass. It is in the elementary facts of life, in the history of men and women, of the family, that the artist finds the open and at the same time the everlasting secret of art.

Miss Susan E. Dickinson.

CHAPTER XXI.

WOMEN JOURNALISTS IN AMERICA.

BY SUSAN E. DICKINSON.*

THE work of American women in journalism began very nearly at the same time that American journalism itself had birth. For the first newspaper published in the Colonies was the *Massachusetts Gazette and News-Letter*, and after the death of its editor, his widow, Margaret Craper, edited it in spirited manner and with great success for many years. It was the only paper published in Boston that did not suspend publication when Boston was besieged by the British. If other women engaged in newspaper work during the early twilight time as it may be called, before sunrising, of the American press, they were content to let the results appear anonymously. But there were probably few or none of these, because other fields of literary labor offered better rewards, as the names of Eliza Leslie, Catherine M. Sedgwick, and their compeers will show.

In 1827 Mrs. Lydia Maria Child entered upon her long and successful career as editor, magazinist, and author, by establishing in Boston the *Juvenile Miscellany*, the earliest children's magazine in America, if not in the world. During the eight years in which she conducted this periodical, some of the best-known writers of a rather late time made their debut in it. In 1841 Mrs. Child transferred her work to the newspaper field by taking entire editorial charge of the weekly *American Anti-Slavery Standard*, published in New York. When, late in the next year, her husband's restored health enabled him to become her coadjutor on that paper she began the brilliant series of "Letters from New York" to the *Boston Courier*, which have never been surpassed by any later comer into the rich field of newspaper

*Associate Editor *Scranton Truth.*

correspondence. After 1846 her vigorous and thoughtful mind was used to enrich permanent American literature.

She was not the only woman who in the thirties and earlier forties of the century was doing good and noble work upon the press. Mrs. Ann S. Stephens, who also edited *Peterson's Magazine* through all that time and longer, from 1837 to 1867 was editorial contributor to the *New York Express*, and its literary editor until Mrs. Elizabeth F. Ellet succeeded her in 1857. Miss Cornelia Wells Walter was proving in Boston, on the *Transcript*, that no man could more successfully conduct a great journal. Margaret Fuller was adding to her laurels gained on the scholarly *Dial* by creating for Horace Greeley the literary and critical department of the newly-established *New York Tribune*, and placing it at high-water mark. "Grace Greenwood," then Miss Sarah J. Clarke, afterwards Mrs. Lippincott, came like young Lochinvar out of what was then the West, and was welcomed by a public which already knew Mrs. Child as a worthy coworker in the line of vigorous, thoughtful, original correspondence, in which she has held her own ever since. Mrs. Jane G. Swisshelm was making, in Pittsburgh, of first the *Spirit of Liberty* and then the *Saturday Visitor*, papers, that rivalled in influence the best Eastern ones, with Mrs. Frances D. Gage as co-laborer. Mrs. C. I. H. Nichols was successfully editing a political paper, the *Windham County Democrat*, in Vermont. These were the pioneers; the youngest two of whom, Miss Walter—now Mrs. Richards, and "Grace Greenwood," we are grateful to have still with us.

So also are not a few of those who followed them, between 1848 and the beginning of the Civil War, into the ranks of journalism. "Gail Hamilton," as editorial contributor to the *National Era;* Paulina Wright Davis, Caroline H. Doll, as editors; "Jennie June" —Mrs. Croly, as correspondent and the inventor of the syndicate system which has since grown to such dimensions, are the best known of these; and the last-named continues her editorial work to-day, having been crowned with honors through her whole career.

The year of 1861–5, which brought women to the front in the Sanitary Commission work and care for the soldiers in field and hospital, and opened a new era in the way in which women thenceforth took their places in almost every department of the world's

work, leading on its advance in many lines of spiritual and practical progress, brought among other things many new women workers into newspaper labors. The *New York Tribune* on which Margaret Fuller had done such noble work in its early days welcomed them to its editorial columns as well as to its departments of literature and correspondence. So did the New York *Independent*, the St. Louis *Republican* and the Philadelphia *Press*. And the daily papers of all the great Eastern seaboard cities, and of those upon the lakes and in the rapidly growing Northwest, made haste to follow in the same line. Of those who then won distinguished rank in journalism Mary Clemmer Hudson, the most famous of women Washington correspondents, whom no masculine rival or co-worker exceeded in breadth and power of handling great public questions and describing great events, and Mrs. Mary Burnham Fiske, have "gone over to the majority." So also has Middie Morgan, unique in her personality, and also for year after year in her work, although recently she has had two or three successors. So also has Anna Brewster who made Rome and southern Italy familiar and beloved of thousands of American readers. So likewise has Mary L. Booth, the brilliant and thoroughly accomplished editor for more than twenty years, from its first number, of *Harper's Bazar*, the leader in what has grown to be almost an army of papers and "departments" of papers for the home, for the cultivating and enriching of every department of domestic life.

Almost simultaneously with the *Bazar*, the *Revolution* had birth in New York, followed immediately by the *Woman's Journal* in Boston; both of these being dedicated to the cause of woman suffrage and to that of woman's advancement, her higher education, the opening to her of all avenues of employment into which she elected to go, and of just and equal compensation therein, and of the blotting out of all laws from the statute books that work injustice to wives and mothers, during the husband's life or at his death. Both did work which resulted in making paths easy and pleasant for later workers to follow, where those who made the paths had no such easy time. The newspaper women of to-day, women in the liberal professions, the young women and girls rejoicing in wide open collegiate and university doors, and in the sight of others preparing

to follow; the wives whose earnings can no longer be legally snatched from them and their little ones by heads of the family who chose to take and dissipate them, all of these may well remember gratefully the women who opened the way for them. And of these were the editors of the *Revolution*, Elizabeth Cady Stanton and Susan B. Anthony, and those who gave their money to support its publication while the public was still deriding it or fighting it—Anna Dickinson, who also did such magnificent work for her sex upon the lyceum platform, and George Francis Train, who always believed in a fair field and full opportunity for women. And with these all women should honor the name of the chief editor of the *Woman's Journal*, Lucy Stone—like Mrs. Stanton and Miss Anthony, one of those who bore the brunt of public ridicule and opposition in the early battle for woman's right to equal opportunities of education and of paying work. And all of whom in waging that battle did honor by their own achievements to woman's intellect and heart.

The *Woman's Journal* still carries on its work. And it has now, and has had for years, a number of coadjutors, of which the *Woman's Tribune*, published by Mrs. Colby in Washington, D. C., and in Beatrice, Neb., is best known to readers in all parts of the country. The *Working Woman*, also published in Washington, by Mrs. Charlotte Smith, for many years one of the best known newspaper editors in the Mississippi Valley, holds a position of its own, as indicated by its title, with very valuable special features. One of these is the publication, monthly, of the patents taken out for new inventions by women. There are especially in various sections of our great West and Southwest too many of this distinctive class of papers, holding the ballot to be the key which alone can set wide open the doors of the temple of justice; to make it possible to name them all. What is to be noted is that they have outlived the days both of ridicule and of denunciation, and reached those of respectful attention.

Centennial year—1876—which marked a new era of advancement in many directions for the nation, dating from the great exposition at Philadelphia, broadened, among other things, the newspaper field for woman. *The New Century*, the woman's paper published on the exposition grounds that year, had much to do with this. And

many women began their journalistic work as correspondents there for papers scattered all over the country, giving graphic accounts of what was to be seen at the great fair for readers who could not go thither. To-day women form the majority of foreign correspondents. Their letters from every corner almost of Europe and many of Asia, and often from South American countries, from Mexico, and from our own western "frontier" towns, have become too familiar to the reading public to excite surprise or comment that it is a woman who is taking adventurous or perilous journeys and recording events and scenery.

The great "Syndicates" which have come into being, the natural outgrowth of the idea first thought of and carried out by Mrs. Croly, number probably as many women as men on their lists of workers. And there is nothing in the wide range of special topics, and of fresh, original subjects or descriptions, in which they have not made their mark and high reputation.

Next to the suffrage papers, those published in the interests of the temperance cause have enlisted the aid of numbers of cultivated women who might otherwise never have been attracted to newspaper labor. The names of the most widely known leaders in the Christian Temperance Union will be recalled at once: Frances E. Willard and her sister-in-law, Mrs. Mary Willard, Mrs. Matilda B. Carse, and the two so recently gone from work to reward, Julia Ames and Mary Allen West. But there are also in nearly every state and territory of the Union "State Press Superintendents" and their assistants in districts who are accomplishing much in newspaper columns and departments.

It is sometimes said in print, even by men who ought to know better if they do not, that the number of associate editors on vigorous daily papers, women who deal in the editorial columns with all the great political and social questions of the day, is too few to be worth noting—which simply is a serious mistake. If it were the fashion for all daily and weekly papers to print the names of their editors and associate editors at the head of their columns, that idea would very speedily vanish out of view. This list does not include either those who are simply editors of "special" departments. That is entirely different work. In "department" work, as editors of

weekly editions, or as reporters, there is not a large daily paper in New York that has not at least four or five women workers. And the same holds true of Boston, Chicago, and other large cities; and in constantly increasing numbers in smaller cities and growing boroughs. As for the number of country papers in which a goodly share of the editing is done by women of the proprietor's family, or by bright girls graduated from high schools and setting type in the offices, this is continually increasing. And the important thing noticeable is that while they neglect no local news, nor the political nor agricultural columns, they are steadfastly increasing the worth of the "home sheet" for all members of the home, making it more valuable alike for the instruction and the pleasure of the family circle.

Nothing makes so evident the fact that journalism in all its branches grows increasingly attractive to thoughtful and to enterprising women, as the rapid growth within a decade of Women's Press Associations. The first was formed in Washington in 1882, growing out of an experimental organization by a few correspondents residing there—the "Ladies' Press Club," formed the year before. This parent association carries the title of the Woman's National Press Association and has grown from a mere nucleus of membership into a large one, and into an exceedingly prosperous condition. In May, 1885, an association which at first took the same title as the Washington one, was formed in New Orleans; but it soon admitted foreign associate members and changed its name to the International. It had a goodly number of members from the beginning, Louisiana being the leader in the South in becoming accustomed to the responsible work of women in journalism—the *Times-Democrat* and the *Picayune* being both for many years chiefly owned and controlled by women; as are also several papers of importance and great influence in other towns.

In July of the same year, 1885, the Western Association of Writers was formed, including both men and women workers in the central Mississippi and Missouri valleys. And November of that year saw also the organization of the New England Woman's Press Association, commencing with almost a hundred members. Not long after came the Illinois Woman's Press Association, probably with not much less membership; and Ohio followed with another as large, divided

into two branches, the Cincinnati and Cleveland ones. Michigan came next; and Iowa, Minnesota and others have followed. The most surprising and rapid growth of all is that of the Woman's Pacific Coast Press Association, formed in 1890, including newspaper women of California, Washington, Oregon and Utah, possibly with scattered members in the Territories. For numbers, energy, resolute progress and faithfulness to high ideals of newspaper work, it takes its place behind no association whatever of workers of either sex in the journalistic profession. In the South, following Louisiana, Georgia has its Women's Press Association; and in Texas, where there are also a goodly number of bright women newspaper workers, they are members of the same association with their professional brethren of the State.

In November of 1891 a meeting was held in Boston to form a Federation of Women's Press Clubs, and a permanent organization was effected; with Mrs. Sallie Joy White, of Boston, as president; Mrs. Martha D. Lincoln, of Washington City, D. C., as vice-president; Mrs. E. G. C. Edholm, of the Pacific Coast, as recording secretary; Mrs. Elizabeth Merritt Gosse, of Boston, as corresponding secretary; Miss Fannie H. Rastall, of Illinois, as treasurer, and Mrs. Belva H. Lockwood, of Washington, D. C., as auditor. At this meeting a message was received from Mrs. Potter Palmer, urging co-operation of press women for and at the Columbian Exposition; reports were read from State associations and aid for the Queen Isabella Association also urged and determined on.

That the Columbian Exposition will be the means of adding to the numbers and influence of newspaper women in yet larger measure than did the Centennial Exposition of 1876, and in uniting them in closer bonds of fellowship and stimulating their loyalty to high ideals for the sake of their chosen profession and their beloved land, is a foregone conclusion.

WOMEN IN EDUCATION AND SCIENCE.

CHAPTER XXII.

WOMEN IN EDUCATION AND SCIENCE.

EDITORIAL.

"Woman's empire, holier, more refined,
Moulds, moves and sways the fallen yet God-breathed mind,
Lifting the earth-crushed heart to hope and heaven."

Hale.

"All the reasonings of men are not worth one sentiment of women."

Voltaire.

IN the report of the Commissioner of Education for the year 1888–1889, it is stated, regarding teachers and pupils in Normal Public Schools, of the United States: Total number of schools reporting 136; women teachers in the same, 932; female pupils, 17,883; of these 14,633 were pupils in science and art of teaching, as well as academic and professional. Number of Private Normal Schools reporting, 46; number of women teachers, 158; whole number of female pupils in academic and professional department, 1,482; number of female pupils in science and art of teaching, 1,716.

The annual statement of the Hon. W. T. Harris, United States Commissioner of Education, for the year 1890–1891, to the Secretary of the Interior, shows that the number of pupils enrolled in the common schools of this country was, 13,203,170, and the average daily attendence, 8,404,228. There were 363,922 teachers, 122,551 being males and 241,371 being females, and the total expenditure for the support of the public schools, was $148,173,487. The progress of education among the colored people, chiefly those residing in the former slave States of the Union, is presented in the following statistics: Number of pupils, 1,309,251; teachers, male, 13,576; female, 10,497.

In the summary of statistics in the Commissioner's report for 1888–1889, of Endowed Academies, Seminaries and other private Secondary Schools for girls, the number of schools in the United States was 290; number of women teachers, 2,348; total number of students, 26,497. In the private schools for both sexes, the number in the United States was 737; number of women teachers, 2,188; number of girl pupils, 42,923.

Summary of statistics of institutions for the higher instruction of women: Total number of schools and colleges, 198; number of women teachers, 1,946; total number of students, 26,945.

A chair of journalism has been established in Rutger's Woman's College, New York. Mrs. J. C. Croly has consented to be the first instructor in that branch.

The first prize for the best entrance examination to Chicago University during December, was taken by a young colored woman; a triumph for co-education and for a rising race.

The total number graduated from the Chatauqua Literary and Scientific Circle aggregates 29,030, of which number, it is safe to estimate that more than one-half were women.

Rev. A. D. Mayo, in his valuable work on "Southern Women in the Recent Educational Movement," thus sums up the statistics regarding the education of Southern women:

"According to late authority there are now in fifteen Southern states some 150 schools for the superior instruction of women, of which fifty for the white race are co-educational. Nearly all the superior schools for the colored race are co-educational. The State universities of Arkansas, Mississippi, Texas, and Kentucky admit women. Tulane University, Louisiana; Rutherford College, North Carolina; U. S. Grant University, Maryville; Carson, Newman and other colleges in Tennessee; Fort Worth, Southwestern and Baylor universities, Texas; and Bethany College, West Virginia, are co-educational. Of this number forty-four are reported as nonsectarian, the remainder divided among ten religious denominations. Eight thousand young women are reported in the collegiate department of these institutions, besides large numbers now attending schools of similar grades in Northern states. Nearly 100 schools admitting women in the South are authorized by law to confer degrees. One

hundred and twenty-seven of these schools report an income of $335,000. It is reported that in forty-one public schools giving secondary instruction to girls, in fourteen Southern states and the District of Columbia, there were in 1886–'87, 4,800 female students, with 300 preparing for college. In eighty-two schools classed as partly public, there were 4,300 girls receiving secondary instruction, of whom 220 were preparing for college. In 288 private schools, 14,500 girls were receiving secondary instruction, of whom 100 were preparing for college. Many of the best schools for girls in the South are of a semi-private character, in charge of superior teachers, with a limited number of pupils, publishing no catalogue, and making no special effort at public report. These schools represent what is left of the old-time system of instruction by tutors in the wealthy families of the South, and mark a decided improvement in that type of instruction. Up to 1865 there was no co-educational State university in the South. The intermittent and feeble free schools of the open country offered small attraction even for the daughters of the poorer classes. The remarkable development of the American common school through the sixteen Southern states, during the twenty years from 1870 to 1890, must be ascribed very largely to the direct and indirect influence of Southern women."

Regarding the persistency of the Southern women to secure the education of their children, the following incident is related by Mr. Mayo:

"One day the superintendent of schools of Atlanta was sitting in his office when that good-natured functionary was suddenly called to face a cyclone in the shape of a breezy, bouncing woman, who burst upon him with the leading question, 'When can my Jane get into school?' With as much calmness as possible in this high wind of indignation the good 'Major' pointed to a long list of names hanging on the wall, and said, 'There's Jane, and as soon as we get to her she shall have a seat; but you see that there are hundreds waiting outside, while the city is building school-houses every year. 'Well,' stormed the good lady, 'I think such a woman as I have rights in these schools. Didn't I make my husband move to Atlanta, invest $10,000 in his business, and both of us are working like dogs to educate the children, and now Jane can't get in. 'Well, well, good

woman, we'll take Jane's case into consideration, and she shall have a seat at the beginning of next term,' and the cyclone was deflected without further peril, to the pavement. 'That woman,' said the Major, 'has ten children. Eight of them are already disposed of, and Jane came of school age only a week ago.' That is the kind of family that is storming the gates of every Southern city and town that has established a successful system of common schools."

"The superior young women of the South are not sitting in sackcloth and ashes, pondering or pouting over any dismal past."

They are crowding every open door for advancement in education, art, and literature.

In the article in "Woman's Work in America," on "Education of Women in the Eastern States," by Mary F. Eastman, commenting upon the marvellous change in woman's opportunities, now within her reach, in comparison with the meagre advantages of the past, the writer gives this very telling incident:

"Looking back from the vantage ground of less than a century, most women of now-a-days would echo the sentiment of the small boy, one of four brothers, who heard a visitor say to his mother: 'What a pity one of your boys had not been a girl!' Dropping his game to take in the full significance of her words, he called out: 'I'd like to know who'd 'a benn'er; I wouldn't 'a benn'er; Ed wouldn't 'a benn'er; Joe wouldn't 'a benn'er; and I'd like to know who'd 'a benn'er!'"

KINDERGARTENS.

EDITORIAL.

THE name of Mrs. Kate Douglas Wiggin is indissolubly connected with this important branch of education, on account of her charming stories relating to the subject, notably the pathetic tale in "The Story of Patsy," and also for her establishment of the kindergarten system in California.

Regarding the kindergarten in America the following is quoted from the Century Magazine:

"Of the sixteen American cities with a population of over 200,000 in 1890, only four—Philadelphia, Boston, Milwaukee and St. Louis—have incorporated the kindergarten on any large scale in their public school systems. Four more—New York, Chicago, Brooklyn and Buffalo—have kindergarten associations organized to introduce the new method as a part of free education. In San Francisco kindergartens are maintained with no apparent expectation of uniting them to the free school system. Only Baltimore, Cincinnati, Cleveland and Detroit, among the seven cities left—the other three being Pittsburgh, Washington and New Orleans,—are returned as having charitable or religious associations supporting kintergartens. In 1877–88, forty-six lesser places were named as having 'one or more kindergartens, mostly experimental,' connected with public schools. The entire work of providing a special education for children from three to six years of age is still in this stage in this country. Contrast this with France, where the *Écoles Maternelles*, begun by Oberlin in 1771, and given new life in 1826 by Mme. Millet, have substantially adopted the Froebelian principle and practice, and had in 1887–88 an attendance of 741, 224 between the ages of three and six, in a population only two-thirds of that of the United States, and having a far smaller proportion of young children.

"Compared, however, with like movements to secure the education of a class, or the adoption of a new system of teaching, the kindergarten movement may fairly be considered unrivalled in the history of national education. 'The good Lord could not be everywhere, therefore he made mothers,' said the Jewish rabbi, familiar with that type of Jewish motherhood which in its supreme manifestation at Nazareth has transfigured the office, estimate, and influence of womanhood throughout the civilized world.

"The cause of these schools, rounding out the work and supplementing the responsibility of mothers, rich or poor, has appealed to the maternal instinct of women wherever it has been presented. The movement has been essentially theirs. They have led it, supported its schools, officered its associations, and urged its agitation.

"The same work remains to be done throughout the land. There is not a city, a village, or a hamlet which will not be the better for a kindergarten association.

"Experience has amply proved that these schools will never be introduced or established save by self-sacrificing pressure. Difficulties have vanished. Expenses have been reduced. There is needed only the personal effort indispensable for general success and universal adoption."

From the Minneapolis *Tribune* is taken the following:

"To save the children of the submerged classes, to supplement the work of the school by personal visits to their homes, is the mission of the charity kindergarten. As a philanthropic and educational agency, it is superior to all others. To attempt to reform older people is to begin at the wrong end of the ladder; the great opportunity lies with the children in those early years when heart and mind are pliable and easily bent in right directions. The kindergarten doubles the school period. The moral influence of kindergarten training on the neglected children of our towns and cities is evidenced by the report from San Francisco, that of the 9,000 children from the "other half," who have gone through the free kindergartens of the Golden Gate Association in the last twelve years, only one has ever been arrested for crime. The founders and promoters of kindergartens have been mostly women. After the death of Froebel, in 1852, his work was taken up by the Baroness Marienholtz-Bulow, who devoted to it her wealth, zeal and superior intelligence. In Germany the Dowager-Empress Victoria, has long been a zealous friend of kindergartens. The pioneers of the movement in this country were the two sisters, Elizabeth Peabody and Mrs. Horace Mann.

"In 1878, Mrs. Quincy A. Shaw founded a system of free kindergartens in Boston, supported by herself,. Five years later they were transferred to the free school system of that city, being fourteen in number. Benevolent ladies in St. Louis, Philadelphia, San Francisco and other large cities soon engaged in this work, which has spread widely.

"In 1870 the whole United States had only five free Kindergartens. There are now over 3,000, one-sixth of which are connected with the public schools. There are also 118 kindergarten Associations. But as yet the kindergarten has but a small part in our public school system. Less than one-fifth of one per cent. of the

children who are receiving elementary instruction in our free schools, have had the prior advantage of kindergarten training. Born in Switzerland, a republic, the free kindergarten has proved itself peculiarly adapted to republican institutions. France has more children in kindergartens than all other countries combined. From the growth of the movement among us, the United States bids fair to rival in this respect her sister republic."

In this department of our Souvenir, Miss Eliza Hardy Lord contributes an admirable article upon "Women as Teachers," and Mrs. Kate Gannett Wells writes with authoritative knowledge of the "Normal Schools of Massachusetts.

Professor Anne Morgan presents the higher uses of "Liberal Education," and Gail Hamilton sketches with her usual vigorous strokes, "An American Queen."

Mrs. Frances Fisher Wood contributes an appreciative portrait of Maria Mitchell, which is admirably supplemented by Miss Helen Leah Reed, in "Women's Work at the Harvard Observatory."

CHAPTER XXIII.

WOMEN AS TEACHERS.

A RECORD OF BEGINNINGS.

BY ELIZA HARDY LORD.*

THE work of the woman teacher in America began in the Dame School of the far-away colonial days where she taught the little children gathered about her to read from the New England Primer and sometimes to recite the shorter catechism.

The scanty records of those days throw very little light upon the subject of schools or teachers, but that little is enough to show small advance for the century and a half between the time when, in the town of Woburn, Mass., 1635, "Joseph Wright's wife and Allen Converse's wife were able to divide between them £0, 10s, 0d., for the year's work," and the year 1790, when in the thriving town of Newburyport, Mass., three or four schools for girls were established "to learn them good manners, and proper decency of behavior." In addition to the essentials they were to be taught "spelling and reading sufficient to read the Bible, and if the parents desired it, needle-work and knitting." †

Hedged in by an immense tradition womankind had seemed condemned to a perpetual childhood, and it was not until the closing decades of the eighteenth century, when we had become a nation, that opportunities for the education of girls were offered beyond the merest rudiments. Even then girls of more than nine years of age were not allowed to attend the public schools, and the private schools

*Late dean of the Woman's College of Cleveland, Ohio.

†"Woman's Work in America." Chapter on "Education in the Eastern States." To this work the writer is indebted for facts in connection with the schools of the East and South.

Miss Eliza Hardy Lord.

offered little more, though the teachers were often women of much refinement.

For this barren period in the history of woman's education let Mrs. Abigail Adams, the wife of President John Adams, speak. Born in 1744, of illustrious descent and into one of the most cultured families she writes in her old age when past three score and ten: "The only chance for much intellectual improvement in the female sex was to be found in the families of the educated class and in occasional intercourse with the learned of the day. Whatever of useful instruction was received in the practical conduct of life came from maternal lips, and what of farther mental development, depended more upon the eagerness with which the casual teachings of daily conversation were treasured up, than upon any labor expended purposely to promote it. Female education in the best families went no farther than writing and arithmetic and, in some few rare instances, music and dancing."*

To the Moravians of Pennsylvania belongs the honor of founding in 1749 the first private institution to give girls better advantages than they could get in the public schools. Its methods were thorough and systematic and from it came teachers for the schools of more than one state who carried its painstaking methods into their own work. The success of this experiment led to the founding of the Philadelphia Female Academy which held commencement exercises as early as 1794.

The cause of woman's education did not lack its earnest advocates among whom Rev. William Woodbridge and Rev. Joseph Emerson, of New England and Drs. Morgan and Rush of Philadelphia, were eminent. It was due to such men as these that the closing decades of the eighteenth century saw a marked advance in public sentiment with the result that academies were opened throughout the Northern and Eastern states which gave to girls far wider opportunities than had been deemed possible to the most visionary woman of the old days. In the schools and under the influence of more enlightened sentiment were trained the women teachers who were to have a marked influence on their sex in the United States.

First among women of the Era was Mrs. Emma Hart Willard,

* See biography of Mrs. Adams by her grandson, Charles Francis Adams.

who was born in Berlin, Conn., 1787, of the best New England stock and into a family where culture of mind and heart went hand in hand. From her earliest years she showed unusual independence of thought and strength of character. She began to teach at seventeen and from the first was eminently successful, but the great work of her life began in 1814 when to relieve the pecuniary embarrassment of her husband, and as she says, "to keep a better school than those about me," she opened a school at her house at Middlebury, Vt. She brought to her task a wise enthusiasm and great patience in working out its details. She studied constantly to improve herself and to develop better methods of instruction, spending from ten to fifteen hours daily in discharge of her duties and in study. As her biographer Dr. John Lord says: "Her profession was an art. She loved it as Palestrina loved music and Michael Angelo loved painting and it was its own reward."

Her disadvantages were great and most keenly felt; she wrote: "The professors of the college attended my examinations although I was advised by the president that it would not be becoming in me nor a safe precedent if I should attend theirs, so, as I had no teachers in learning my new studies, I had no model in teaching or examining them. But I had faith in the clear conclusions of my own mind. I knew that nothing could be truer than truth, and hence I fearlessly brought to examination the classes to which had been taught the studies I had just acquired. . . . My neighborhood to Middlebury College made me feel bitterly the disparity in educational facilities between the two sexes, and I hoped if the matter was once set before the men as legislators they would be ready to correct the error."

In 1818, after four very successful years she determined to appeal to the public, and accordingly presented an address to the New York Legislature. The views set forth, though familiar to all in our day, were revolutionary to her contemporaries though she by no means revealed all her hopes. To quote her own words: "I knew I should be regarded as visionary, almost to insanity, should I utter the expectations that I secretly entertained. She asked the State to endow institutions for its daughters as it had for its sons, and to "no longer leave them to become the prey of private adventurers, the

result of which nas been to make the daughters of the rich frivolous and those of the poor, drudges." She claims that reason and religion teach that women "are primary existences; that it is for us to move in the orbit of our duty round the Holy Centre of Perfection, the companions, not the satellites of men." Lest she should seem to unsex woman by conforming too much to the sterner methods for the education of men, she sketches what a seminary for woman should be. She says: "It would be desirable that young ladies should spend part of their Sabbaths in hearing discussions relative to the peculiar duties of their sex," and recommends changes in scientific text-books to adapt them to the intelligence of female pupils, while she considers "domestic instructions" important.

The time was ripe for the gradual perfecting of her plans. Not only did Governor De Witt Clinton, a statesman of the broadest type, favor them, but John Adams, Thomas Jefferson, with other men of note, wrote letters commending them, so that the clear convictions of her own mind were reinforced by the opinions of the ablest men of the day, and she had courage to wait for the time when prejudice should give place to enlightened public action. The result of her appeal to the Legislature was that her seminary, now removed to Waterford, N. Y., was placed on the list of institutions which shared the literary fund. It was at this school a young lady was examined in geometry, which fact called forth a "storm of ridicule." Later, when a bill granting $2,000 had passed the Senate, but failed in the Lower House, the people of Troy, N. Y., came to her rescue and raised $4,000 by a tax, and a subscription for a building, to which she came in 1821. This was the Troy Female Seminary, so justly celebrated. The advanced curriculum of the school included the higher mathematics and natural philosophy. Her conviction that "young women are capable of applying themselves to the higher branches of knowledge as well as young men" was abundantly proven in the thirty years of her career as teacher, with the result to permanently raise the standard of their education. Of the 5,000 pupils who came under her instruction, one in ten became teachers. More than 200 graded Troy seminaries are now reckoned, extending to South America and Athens, Greece. Half the number are in the Southern states, and two-thirds confer degrees.*

*Woman's Work in America.

Notable among teachers nearly contemporary with Mrs. Willard were Miss Catherine Fisk, New Hampshire, Mrs. Grant and Miss Lyon of Massachusetts, Miss Catherine Beecher of Connecticut, and the Misses Longstreeth of Philadelphia, Pa.

Miss Fisk, for twenty-three years to her death, 1836, carried on a school "in which she received 2,500 pupils to a course of study which embraced botany, chemistry, astronomy and Watts on the mind."

Miss Catherine Beecher, first at Hartford from 1822–32 and later at Cincinnati, Ohio, conducted schools where Latin and Calisthenics were included in the course of study. Endowed with the extraordinary individuality of her family, she gave to her work a character quite her own. She wrote text books on mental and moral philosophy and theology, and unless she should seem to have soared beyond the true sphere of woman she published a "domestic receipt book."*

The most notable woman of this group was Mary Lyon, who was born in central Massachusetts in 1797. A teacher first in the little school houses among the hills, then a student under Rev. Joseph Emerson at Byfield Academy, and afterward associated with Miss Grant at Derry, N. H., and at Ipswich Academy Mass., she undertook a work which has been no less far reaching than that of Mrs. Willard. This was the conception and establishing of a "school which shall put within reach of students of moderate means such opportunities that the wealthy cannot find better ones." To accomplish this she worked against great odds. She met ridicule in high places and doubt and indifference on all sides. By personal appeal and influence she raised the few thousand dollars necessary to carry out her plan, often receiving subscriptions for so small a sum as fifty cents. In 1834, she brought her plan before the Massachusetts General Session. A Doctor of Divinity made haste to say: "You see how this method has utterly failed. Let this page of Divine Providence be attentively considered in relation to this matter."

But in spite of discouragement and opposition, in 1837 Mount Holyoke Seminary was opened in the beautiful Connecticut Valley and another step was taken in bringing education to women. The terms for fifteen years were sixty dollars for a year of forty weeks,

* Woman's Work in America.

the pupils doing most of the work of the house. The life was ordered in a spirit of religious fervor and was almost ascetic in its severity. Miss Lyon's plans were to make the course equal to that for admission to college and to advance from these small beginnings. It was her hope to include in it Latin and the modern languages, but it was ten years before Latin could appear in the course though it was optional from the beginning. In 1877, after the lapse of forty years, French also became a regular study. So slowly did public opinion and prejudice give way. The spirit of the Seminary has always been one of high moral and religious enthusiasm and its graduates have gone out to the world carrying with them the spirit of its founder, and like institutions have been established in Turkey, Spain, Persia, Japan and in Cape Colony, South Africa, and in our own country from ocean to ocean, including the Cherokee Seminary, founded by John Ross in the Indian territory in 1850.

Probably no two women have so influenced the education of their sex in America as Mrs. Willard, whose work advanced the higher education by at least a quarter of a century,* and Miss Lyon, who inaugurated a system by which the benefits of education can be brought to women of narrow means.

In the West it was graduates of Troy Seminary, Mt. Holyoke and kindred institutions, who established seminaries and conducted the best private schools, laying broad and deep the foundations of culture for the women who have carried on the work very nobly. It was women graduated from Oswego, N. Y., who opened the first Normal Schools in the West and raised the standard of professional training for the common schools. But the Western spirit of large liberality and untiring energy is all its own. Nowhere have such generous endowments been given to found institutions of learning and nowhere have women shared so fully in the benefits of the higher education. This equality in the training of men and women in institutions of high grade must result in making better teachers of women and in a fairer remuneration for their services. In this matter of more equal compensation to men and women for like ser-

* It is very certain that but for Mrs. Willard, her years of patient working and struggle that at least for another quarter of a century no such concessions would have been made even to so just a demand.—REV. E. B. HUNTINGTON, in sketch of Mrs. Willard, 1888.

vices in the schools we find the States of the *West* taking the lead, California being among the first.

Through the gifted sister and associate of Mrs. Willard, Mrs. Almira Lincoln Phelps,* principal of the Patapsco Institute, near Baltimore, the system of the Troy Seminary was introduced in the South and at once raised the standard of girls' schools. But to the Moravians in the South, as in the North, belongs the honor of inaugurating a system of thorough, if elementary, training for girls. In 1834 they opened the Salem Academy in the northwestern part of North Carolina. Between six and seven thousand pupils have been educated in this school. Says the author of "Education in North Carolina": "The influence of Salem Academy has been widespread. For many years it was the only institute in the South for female education. . . . . A great many of its alumni have become heads of seminaries and academies, carrying the thorough and painstaking methods of this school into their own institutions. It is probably owing to the Salem Academy that preparatory institutions for the education of girls are more numerous in the South, and as a rule better equipped than are similar institutions for boys."

With the war of 1812, the spirit of national patriotism was born, and the conviction that the safety of the republic lay in educating the masses led to what has been aptly termed "The Revival of Education."† One of the results of this movement we have seen in the support given to Mrs. Willard, and another very fruitful result is found in the development of the Normal School,‡ in which we find the first impulse toward a higher standard of teaching in the public schools. But it was many years before the efforts of men whose names are a national inheritance§ were brought to a successful issue.

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* Mrs. Willard, Mrs. Phelps and Maria Mitchell were the first three women members of the American Association for the Advancement of Science. Mrs. Phelps read several papers before the Association and was author of text books on Botany, Chemistry, Geology and Mental Philosophy.

† "The Revival of Education." An address to the Normal Association, Bridgewater, Mass., August 8, 1855, by Rev. Samuel J. May, Syracuse, N. Y.

‡ See "Rise and Growth of the Normal School Idea in the United States," by J. P. Gordy, Professor of Pedagogy in Ohio University, Athens, Ohio.—*Bureau of Education 1892.*

§ Prof. Denison Olmstead, De Witt Clinton, Horace Mann, William Ellery Channing, Gallandeb and Rev. Charles Brooks were among them. Mr. Brooks drove in his chaise over 2000 miles to present the subject at his own cost to the people.

In 1838 the first normal school was opened at Lexington, Mass. The more famous and influential school at Oswego, N. Y. in 1861. For the first twenty years in Massachusetts, eighty-seven per cent of the graduates were girls. From the beginning, women proved themselves able both as students and teachers,* but it was thirty years before they took their places as principals.

On the inauguration of Miss Annie E. Johnston as principal of the State Normal School at Framingham, Mass., in 1866, ex-Governor Washburn said: "I congratulate you that by the experiment this day inaugurated, your sex is at last to have one fair field in which to vindicate the confidence which the board of education in behalf of the State, have—that in the learning and skill and patriotic sentiment of her daughters the Commonwealth is to share an element of moral power which has never before been fully developed. The free states of Greece did not lose their independence so much from the lack of intelligence and love of liberty in their men as for want of the influence, the counsel and the equal companionship of women."

In their next annual report the visitors said:

"In one thing the visitors of the Framingham school take special satisfaction in offering this, their report of its condition the last year, and that is, in the entire success of its management by a female principal and female assistants."† And this verdict can be pronounced of normal schools in charge of women in all parts of the United States, for in no department of education have they done better work.

The kindergarten from the beginning in this country has belonged to woman's kingdom, and, though here more than elsewhere, there has been much humbug and misunderstanding of methods, the results have been in the main satisfactory. From the time of its introduction by Miss Elizabeth Peabody and Mrs. Horace Mann, early in the *sixties*, there has been constant advance in methods and their application to the needs of American children. Miss Blow and Miss Conway, of the South, and Mrs. Comper, of San Francisco, are names that occur to all in connection with the initiative work, while many laboring for the poor in the free kindergartens of our large cities

*See Prof. Gordy's Report.

†See Prof. Gordy's Report.

or for more fortunate children with remarkable results must go nameless for want of space.

At present in the schools of the East and West the large majority of teachers are women. *A**

This superiority in numbers of women to men dates from the beginning of the Civil War, when by the voluntary enrollment of large numbers of young men who were teaching, their places were taken by women,† and women have continued to hold them, not by virtue of superiority or fitness, though in many cases this will not be disputed, but chiefly because the remuneration is so small as to make it impossible for men to choose teaching as a profession. *B**

No one can study the reports and records of teachers, or observe carefully the history of schools, without being convinced that in spite of imperfect training and most imperfect methods and the evil political influence in the administration of public schools the majority of women are conscientious in the routine work of teaching and self-sacrificing in their devotion to its interests, and that their influence is for the building up of moral character in their pupils.

Before drawing this brief sketch to a close, attention must be called to the remarkable educational movement now going on in the South. In its vitality and extent, it can only be likened to the awakening of 1812 in the North with this difference; that whereas men were most active in the earlier, women are the guiding spirits and workers in the later movement.

In his admirable report, "Southern Women in the Recent Educational Movement in the South," Rev. A. D. Mayo says: "If we were to name the one feature of Southern life which, during a twelve years' ministry of education that has been a virtual residence with and study of Southern society, has compelled our attention, we should without hesitation indicate this. *The push to the front of the better sort of Southern young womanhood, everywhere encouraged by the sympathy, support, sacrifice, toils and prayers of the superior women of the elder generation at home.* . . . It is not always understood by the people who should be in complete sympathy with the

* *A. B.* Latest Educational Reports.

† In 1862 the Superintendent of Ohio Schools, estimates that 5,000 teachers in that State had entered the Army. New York sent 3,000 of her teachers.—Educational Report, 1888–9.

movement. . . . But coming it is, more rapidly than ever was known in the development of any society so large and complex, with bright omens of hope and cheer, not only to the young womanhood of the South, but laden with a benediction to American life." *

The interval of time between Dame Murray†, whose tomb-stone in the grave-yard opposite Harvard College records the date of 1707, and a woman president of Wellesley or principal of Oberlin College, a Maria Mitchell of Vassar, or a woman professor in Chicago University, is a span of more than years. For women it is a span between two worlds, and yet the change has been wrought almost imperceptibly until within the last quarter of a century when we see the foundations laid for a new social order in which men and women shall bear equal part.

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* Mr. Mayo says there are probably 8,000 colored women teaching in the public schools of the South, and that he never "spends an hour in the school room with one of them without feeling that the colored woman has a natural aptitude for teaching certain to make her a most powerful influence in the future of her race.

† Mrs. Murray's tombstone bears the following inscription:

"This good school dame
No longer school must keep,
Which gives us cause
For children's sake to weep."

CHAPTER XXIV.

MASSACHUSETTS NORMAL SCHOOLS.

BY MRS. KATE GANNETT WELLS.*

THE Normal Schools of Massachusetts owe their origin to the ordinance of 1642, which decreed that children should be brought up to learning and labor, to understand the principles of religion and the capital laws of the country. Since then each step in education has been in fulfilment of the broad principle laid down two hundred and fifty years ago. The act of 1647 made education not only compulsory but universal and free. "Forasmuch as it was one chiefe project of that ould deluder Satan to keepe men from the knowledge of the Scriptures . . . by persuading from the use of tongues," it was ordered that each town of one hundred families should establish and maintain a grammar school in addition to its elementary schools.

As this was the first law ever passed in favor of free, compulsory education, Massachusetts claims the honor of having originated the free public school system.

The next step in compulsory legislation dealt with the moral and intellectual qualifications of teachers. Each schoolmaster, even of an elementary grade was obliged to have a classical education before he could receive a certificate of his ability to teach, though this requisite was abandoned in later years. Within the last century many acts have been passed only to be abolished, as time has proved their inefficiency. The district system of early date with its later modifications was not finally given up till 1882. In 1826 each town was required to elect its school committee and high schools were

* Member Massachusetts State Board of Education; author of "About People," "Miss Curtiss, etc.

established from which the study of Greek and Latin should be omitted. Yet as the old fashioned grammar schools adopted more modern methods and gave up the teaching of the classics these have crept into the curriculums of the High Schools. In 1834 a School Fund was formed. In 1884 towns were ordered to provide text books and school supplies at public expense. In regard to this last decree there is still a grave doubt of its wisdom.

The enactment of these various laws more and more specialized the functions of a teacher. The schoolmaster was no longer required to serve summonses, lead the Sunday choir, dig graves and perform "other occasional duties." Even as late as 1815 when Samuel R. Hall taught his first school in Bethel, Maine, the dignity of a teacher's position was little realized. It was considered unnatural in him to wish to teach composition and he was obliged to rehearse his reasons before parents and pupils and then to leave it optional with the latter whether or not on an appointed day each one should hand in a composition. Each one did. A few years later James G. Carter, who has been called "the father of Normal schools," opened a training school in Lancaster, Mass., and in 1837 the bill was drawn providing for the State Board of Education. Horace Mann became its first secretary. He was a man of determined will, an advocate of broad measures and yet patient in organizing details. The resources of his knowledge were great and varied. Massachusetts is more indebted to him than to any other man for the enormous impetus he gave to education, which enabled her at that time to take the foremost rank in public school matters. Largely through his influence the Normal schools were established, the first in 1839 at Lexington, with Cyrus Pierce as Principal, who was so loved that he was always called Father Pierce. As outgrowth of that school, partly contemporary with it, are the five Normal schools of the State, now situated at Framingham, Worcester, Salem, Bridgewater and Westfield, respectively.

These Normal schools, founded in a common purpose, subject to the same courses of study, the same examinations and length of terms, furnish the apex of our public school system and are the natural supplement to compulsory education in the lower grades. The Normal schools hold their own in point of numbers from entrance to

graduation, because its education is desired for the sake of thereby gaining a future livelihood. The pupils come from all ranks of life, a large proportion of them are the children of farmers, mechanics and small manufacturers. Home training tells, when boys and girls representing homes supported by the occupations of skilled labor are brought into competition with their fellow pupils, whose fathers are unskilled laborers. Yet here as everywhere else wisely directed energy meets with final success. The graduates are scattered throughout the State and far beyond its confines. Numerically there are not enough of them to meet the demand for teachers.

In all the schools there are two courses, one of two years, another of four. The Principals and the Board urge with growing insistence the superior advantages of the four years' course. A Normal school should never be the elementary school which it often is compelled to be owing to the deficiencies of its pupils. Pedagogy already constitutes a large part of its training, the best educators recognizing that this is the branch of education which should be specially developed in Normal schools. Pedagogy means spirit as well as method; sympathy as well as routine; the analytic and objective method resolving itself into synthesis; the process of induction corrected by deduction; the art of manner as much as the skill of the voice; in short pedagogy embraces the attainment of every possible requisite by which a teacher can be taught how to teach, knowledge of subjects being presupposed. Because such knowledge is often lacking are our Normal schools compelled to depart from their high vocations and apply themselves to the furnishing of elementary instruction to their pupils.

The Normal schools of Massachusetts are arranged so as to offer co-education or not as desired. At Framingham, where Miss Ellen Hyde is Principal, only girls are pupils and only women are teachers with the exception of the singing-master. The government of the school is simple and home-like. There are few rules, no marks, ranking, honor rolls or artificial stimuli of any kind. The two boarding houses realize family life. The soft colors of the parlor furniture, the etchings on the walls, the dainty but inexpensive table appointments, the serving of the meals are all marked by taste and refinement. A pupil, who on entrance lacks dignity or grace of

manner and gentleness of tone soon acquires them under the friendly watchfulness of noble and refined women, whose courtesy does not lessen their scholarly thoroughness or high intellectual standards. The "practice school" attended by children of the town is in the same building with the Normal school, with special "critic-teachers" assigned to it by the principal, who gives the "pupil-teachers" as great a variety of work and discipline of classes as is possible. The necessarily constant change in "pupil-teachers" keeps the children so alert that they make up in brightness what they might lose in exactness if it were not for the constant presence of trained critics.

The Normal school at Westfield, James C. Greenough, Principal, includes both young men and women, though there are very few of the former. It also has a most pleasant and home-like boarding house. This was the first school to follow the analytic, objective method, requiring the learner to work out his own problems; for all branches of study should be taught with special reference to teaching them to others, according to the laws which control and develop the mind.

The largest Normal school in numbers is that at Bridgewater, A. G. Boyden, Principal. Like Westfield it has a boarding house and includes both men and women, but the proportion between them is far more equal. Here the sciences receive much attention, study being pursued outdoors in contact with nature. Each teacher and each department is provided with carefully arranged printed series or schedules, which facilitate the work of the pupil and serve as topical analysis. The Model or Practice schools both here and at Westfield are excellent.

The school at Salem, Daniel B. Hagar, Principal, is exclusively for girls as day pupils, who, at the close of the long morning session, return to their homes in the city and surrounding towns. It is conducted in the same general manner as the other schools. The work done is thorough in detail, broad in spirit and an atmosphere of zeal and kindliness pervades all the departments. The work in physics and chemistry is specially good.

The Worcester Normal school is for girls only. It has one dormitory but the occupants get their meals at the neighbors' homes. Instead of a Model school there is a system of apprenticeship, which

consists of systematic observation of the city public schools and of teaching in them under the joint direction of the city superintendent and the faculty of the Normal school. Each student serves in at least three grades of schools, reporting upon her experiences to the principal and at the end of her apprenticeship returning to the Normal for six months before obtaining her diploma.

Another peculiarity of the school is its method of teaching psychology. Original observation of children is made part of the regular training, not with the purpose of tabulating extraordinary sayings but of classifying the every-day developments of a child's mind. Records are kept by the pupils of peculiarities of language and gesture, of likes and dislikes, of follies, faults, habits, abilities. These are arranged by the teachers under various headings. Eventually the most important of them will be published through the interest of Clark University. Observation of children, that is study of mind, must always lie at the foundation of teaching.

In all the schools manual training is taught, the pupils acquiring mental descipline through handiwork and also an "appreciative sympathy with the industrial world." They make the apparatus which they will need in their future work as teachers, such as insect boxes, cabinets, botany presses, test-tube stands, etc.

It would be as invidious as untrue to say that one school is better than another, yet these few data may indicate the individual differences among them arising from the locality of the school, the districts and homes from which the students come and the personal bias or influence of the faculty; for each teacher is first himself; his profession is something assumed by him.

The training, model or practise schools connected with the Normal schools have been the most efficient cause of their success and of the prestige which attaches to their graduates as teachers. The first training-school in the State was an adjunct of the Normal school at Lexington, which now is continued at Framingham. In all such schools the pupil-teachers quickly recognize their deficiencies of method and manner and slowly gain confidence in their future ability.

These Normal graduates pass from their individual practise-schools into the large field of composition and of work in cities,

towns and villages, where they serve as teachers of all grades. To freshen their memories, to serve as reviews of their knowledge and to learn of new methods of study they attend "Institutes," which are a powerful means of maintaining a high standard of teaching.

These Institutes were organized by the Board of Education in 1845 and have passed through such changes as time has proved necessary. Now they are arranged for small districts, several towns combining in holding one under the direction of an agent of the State Board of Education. One town takes the lead in hospitality and offers its best school building as a place of meeting and its town hall as a room for a collation. The local school committee, the district superintendent and the State agent arranging a programme. The evening before the day session a popular address is delivered. The day work consists of teaching exercises and illustrations of methods, given by divisions to various grades of teachers. Primary, intermediate, grammar and high school sections of an institute having each its appropriate hours. After the hour assigned to each topic is over the teachers gather around the lecturer questioning him and comparing notes, enthusiasm being always awakened. The cordiality of intercourse is delightful as teachers meet their former masters and tell of their perplexities or as they hear his fresh statement of some old subject, they realize that knowledge even in its slightest details is always broadening. The Nature studies, (which are now becoming part of each school curriculum) are presented objectively, for only in this way can they be well taught at these institutes and become an inspiration to those teachers who have fallen into fixed or unsatisfactory ways of teaching. From fifteen to twenty of these institutes are held each year.

In addition to the five Normal schools of Massachusetts, there is a Normal art school, established in 1873, of which George H. Bartlett is the distinguished Principal. Primarily it is a training school for teachers of industrial art, but it also aims to provide for high skill in technical drawing and for industrial art culture. An intense, quiet enthusiasm pervades the school, the pupils, young men and women, emulating, criticising, encouraging each other. A wonderful spirit of comradeship exists. Though there is a distinct

curriculum in the school the individuality of each instructor gives it a peculiar impetus in each class-room and studio.

Class A (that of elementary drawing) is the threshold which each must cross. In entering it he may decide between a two years' course, which will simply fit him to teach and supervise drawing in the public schools, and a four years' course, which will prepare him to teach the broad subject of industrial art. He must produce drawings of various problems; of outline and shade; of details of human, animal, insect and plant form; of styles of historic ornament, etc.

In Class B he studies advanced perspective industrial design, historic schools of painting and has abundant practice in watercolors and oil.

But this is a State school for utilitarian ends, so the artist must also be the skilled artisan. Therefore he enters class C—makes designs for a house or a public building; gives elevations, sections and perspective with structural details. He draws to scale a machine and prepares its details for the shop. He puzzles over intersections of solids and projections of shadows. He studies the subtle lines of a boat and learns ship-draughting.

That he may be thorough, either as artist or artisan, in class D he models in clay from flat copy, studies the figure in the round or relief, makes his own models from nature, and casts from piece, sulphur or gelatine mould.

The work done at the school is simply extraordinary, conducted in a quiet but effective manner. Out of its harmony of growth have arisen specialists, whose reputation as it reflects back upon the source of their training is creating a full appreciation of it by the general public, by artisans and by artists.

In conclusion it can be truly said that our Normal schools give an accurate knowledge of the topics to be taught in the public schools; of the natural objective method of teaching and of the right motives to employ in controlling children and awakening their interest in study. The Normal schools are professional, not academic. Each exercise is conducted with reference to the science of teaching. Knowledge of the laws of the mind is requisite to enable the pupil to recognize the relationship of one subject to another. Thus

comprehension of the philosophy of teaching is the corner stone of our Normal schools.

To Hon. J. W. Dickinson, Secretary of the State Board of Education, and to the gentlemen who are agents of the Board is due much of the increased interest in institutes, in thorough professional training and in the objective, analytic method of instructio

It is curious that Massachusetts, which has always stood for the right of individualism, (though she notably neglected that right in her days of aggressive Puritanism) took the lead in making education compulsory. This measure has been followed at various intervals by compulsory certification of teachers, compulsory supervision, compulsory taxation and compulsory attendance. And now as other States have surpassed her in special lines of education she is eager to attain unto their excellence.

CHAPTER XXV.

WELLESLEY COLLEGE TOWARDS LIBERAL EDUCATION.

BY ANNE EUGENIA MORGAN.*

IN an interpretation of the problem of the human race, which an American woman has embodied in sculpture, may be found an illustration to suggest the ideal of liberal education, which attracts the highest aims in our national civilization. This presentation in art interprets the truth of the organic members of the human race, fulfilling the beauty of life through the diverse exertions of both man and woman, united to perfect the liberty of both persons. The Greek thought differs in no essential element from our own experience of the same drama of humanity. It is the right ordering of the human race as dependent upon the comprehensive assertion of true aims by the God of the enlightening rays of the morning sun, but not less dependent upon the goddess of right reflection, who faithfully seeks out her brother's arrows of light and illumines the right by her wise interpretation of his delightful meanings. The perplexing questions for the Greek mind and for the woman's colleges to-day arise when the eager sister of Apollo in her loyal fulfilment of his aims is arrested in her course of research by the beauty of the sleeping Endymion. The impatient demands of modern society can only by serious determination be restrained from interrupting the course of reflection necessary in order to develop the right conception of the Divine ideals for the conduct of the race.

The woman artist has carved, in strong relief, the features of the man, representing Endymion after his deep sleep, like the Adam

* Miss Anne Eugenia Morgan, M. A., Professor of Philosophy, Wellesley College.

Miss Anne Eugenia Morgan.

figure in the universal drama of creation, ready for the full light of the dawning day of his immortal fatherhood. Out of the positive substance of man's thinking figure, the Diana conception of his inner possibilities is sculptured, a deep intaglio of features revealing ideal purity and beauty. The enlightening lines of truth traced by the arrows of Apollo could not achieve the reality of true human education except through the woman interpreter of the divine aims. By the reflecting of his loyal sister swiftly searching through the night of man's ignorance, the beautiful meaning of the ideal destiny asserted by Apollo, finds and arouses the sleeping Endymion. In this representation in sculpture the face of Diana reflects forth from its lines of deep cut intaglio in a luminous relief. It appears as the shadowless "substance of things hoped for"—that divine longing towards the fulfilling of life, which is "evidence of things not seen." No beauty of actualized satisfaction could move man's heart as this unfilled intaglio of ideal attainment, the shadowless hope of love's immortal conception awaiting the Lord of her highest liberty. This light of truth revealed in the beauty of true reflection is the only unfailing influence to sustain interest towards the highest education. The truth must declare how it serves life in order to kindle enthusiasm to sustain the unremitting toil which wins the information and discipline adequate to the embodying of life in its real beauty.

The educator most influential towards calling into right exertion the plastic mind of youth, is the person whose estimate is held highest, regarding the youth's ideal possibilities. Interpreting the founder of Wellesley College according to his estimate of the possibilities of the youth for whose education he spent his vital energy and his fortune, we can account for the great influence towards liberal education exerted through the institution which he established. His strong belief in woman's highest calling, still inspires a high-minded courage seeking ideal attainments in character and in scholarship.

The most amazing aspect of this age of rapid progress through the discovery of modes for utilizing the great forces in nature is, that this same humanity should have plodded on so long without drawing from nature this capital for its enterprises. How have these toiling heirs along the rough ways of the past, failed to see the steeds of electricity prancing wild within easy reach of the jewelled bridle of

science, and the vibrations of the telephone begging to be employed as swift messengers of the human voice. But the new movement in civilization due to the discovery of the free personality of woman, contrasts so astoundingly, when compared to the plodding efforts of the race, before the liberating efficiency of this member had been practically recognized, that the discovery of the function of womanhood dawns upon our reflective imagination as an event of the greatest importance in the history of the present epoch. Our epoch has been interpreted as characterized by a new interest in developing the organic aspects of the members of the human race. This theory finds clear facts for its support in the awakening of the member heretofore supposed to be only a rib, defending as mere environment the vital circulation of the race. In fulfilling her function as an organic member, she kindles a new quality of efficiency manifested in a new enthusiasm awakening throughout the whole membership of the race. It is a new interest in the whole problem of human life.

The tedious effort of the uneducated woman to meet the confusing demands of her uncomprehended sphere is no longer supposed to be her destined mode of existence. Such wasting the energies of the race by neglecting to develop the intelligence of the members to whom its most precious resources must be entrusted, already seems a childish absurdity. The bread-winner must toil as in the fruitless effort of a troubled dream while the expenditure of an uneducated wife discounts the income in the lack of understanding to discern the broad possibilities of an intelligent economy. But this wasting of material resources is the least of the losses from neglecting to educate the member whose function it is to receive from the Divine Father the ideal conception of the created person, while the human father is still in the limbo of having received himself earlier, but not proving competent to see into himself so as to collect himself and make himself at home. The man as the *a priori* member is becoming better established since the educated woman discerns in him potential modes of his manhood which had never been appreciated or actualized. The great Abraham of our humanity whose offspring are destined to perfect the intelligent Christianity of the race, must wait for his Isaac until the ideal son shall be claimed by the rightly educated mother.

Each birth into a new movement of race civilization is achieved by its own transition genius, a parent spirit formed in prophetic conception by the evolving word of life, then consecrated to the fulfilment of the ideal embodiment which his creative imagination reveals. The new civilization arising from the discovery of the mental power and personal function of the woman could not come into actual reality except through a parent genius. If you question the genius in regard to the nature of his offspring you may find him too intent in the exertion of his creative effort to tell what he means in it. It is a word of the ideal life pressing into external manifestation, seeking to inform humanity through him. This pressing drama of humanity commands attention and executive effort so intense as to forbid him to also serve as the interpreter of his work. The history of the establishing of Wellesley College manifests very clearly the originality of the creative genius. From the man collecting his great powers out of the overwhelming flood of anguish in the loss of his only son, to father an enterprise for educating the generations of youth among whom his ambition anticipating his son's manhood had been walking as a commanding ideal, I derive a new reverence for human fatherhood. Its strong immortal reality developed in Henry Fowle Durant the filial response for which the Father of Fathers had all through his years before, called in vain. The regeneration in answer to the strong crying of the bereaved father, was promptly manifested in power to adopt the youth of his time with amazing tenderness and wisdom. His impartial mind at first proposed a two-fold scheme, intending a school for boys and a school for girls; but as he persistently thought out the influences leading to ideal scholarship, the delicate luminous lines of education due to true teaching by women claimed his consideration in a new aspect. His penetrating, comprehending, prophetic imagination searched the problem of developing life till he had interpreted the highest reality of woman's function in human institutions. The scholarly woman who led him in early boyhood to aim for high attainments through her teaching him Greek with the home cheer, while she tended her babe and shelled the peas for dinner, now represented a leading truth in his drama of human educators. In the influence of his own mother and his own wife he recognized a conceiving of the

possibilities in his constitution continually in advance of his achievement, providing for his hungers, while serving as a constant incentive, attending his efforts with sustaining appreciation and cheering hope. Hence he determined to devote his whole fortune to securing the highest educational opportunities for women, in order to provide the influence most needed by both boys and girls.

So far as a true ideal has achieved its fitting embodiment, it impresses the heirs of the life as that inevitable beautiful good that is too good *not* to come true. The highest aspect of Wellesley College thus impresses those who discern the vigorous progressive life, which like the voice of King Arthur "cheering with large, divine, and comfortable words" enlists for noble endeavor each student whom the critical questioner at the gates has passed to her seat at the "table round." The Bible placed first among the text-books required for liberal training illumines with higher information the crude conclusions of mere sense observation. The broad revelation of the destiny intended by the Creator for the developing race, in contrast with the varied lines of degeneracy, becomes a clear comprehension of the universal inheritance. In the light of a scholarly knowledge of the Scriptural view of man, the problems of Plato and the types of Shakespeare become intelligible. Our persevering investigations in the laboratories of science press foward with living interest since the Infinite Mathematician who numbers the stars and has traced their true orbits may be identified with the Lord of life revealed in the evolution of the fitting embodiment for the spirit of beauty, through all the progressive forms that prophesy its ideal of delight.

The nature of the earth fields and eminences upon which the college buildings are established seem as if formed on purpose to provide the seclusion and refreshing elements most favorable to energetic and tranquil thinking. From the main building in which the busy life has its centre ten minute's walking eastward through a grove of the tall forest trees leads past the music building and up the hill to Stone Hall. The well-equipped laboratories of the department of botany and the home accommodations for 110 persons are in this hall. On the hill northward from the central hall the art building fronts the main avenue while a circular drive about the summit leads to three cottages for teachers and students dwelling together. The outlook

over Waban Waters from that central hill crowned by College Hall discovers the light of the days and of the nights reflected in great variations and harmonies. The 400 acres of the college park invite the Wellesley daughters to become at home in out-of-door observing and thinking. Fourteen distinct variations presenting the violet idea in nature have been found by one young initiate in the ways of plant formation, while the eager Diana interested in bird meanings may find seventy or eighty species without pursuing the hunt beyond the park limits. The thinking into the problems of geology and astronomy is more intelligent and interesting to minds whose daily experience feels the intangible certainty of the sky changes and tangible uncertainty of the rocks and sands of Waban shallows repeatedly proved by scientific oars yet never serving towards important conclusions to assist in practical navigation. The great laws of progress distinguished from the little accidents of surface irregularity are traced as clear lines of logic through such daily impressions. The observation in the laboratories of science is guarded against the misapprehensions that may be derived from devitalized fragments, by those whom Nature in familiar sympathy has taught

> "To rise in science as in bliss.
> Initiate in the secret of the skies.'

For persons environed with such conditions providing inspiriting liberty for mind and body, the wisdom in authority with ready sympathy in counsel which every student for her individual need may claim from President Shafer, and the instruction offered by the corps of seventy scholarly women who constitute the faculty, avail for rapid progress and scholarly discipline and information. The generously endowed library, now numbering about 40,000 volumes, becomes to each the reality of an inexhaustable inheritance to be claimed by wise diligence and discrimination. In each course of study the books which may assist and extend the student's comprehension of the theme are indicated by library references. Teachers and pupils together investigate the progressive thought and life daily announced through varied forms of publication.

From the earliest days the great ideals of beauty have attended the Wellesley doings impressed by the pictures and statues placed

by Mr. and Mrs. Durant in College Hall. The visitor naturally infers that the institution must be well endowed since it is furnished with such beautiful reproductions from the great masters and even with some originals from eminent artists. There are many important things that assist in college prose which Wellesley must wait for until her achievements shall command attention to her needs. But prosaic economies can be turned into educational advantages by those whose imagination has been endowed with the great representations of life in its beauty. The wisdom of the founders of Wellesley, in providing such fine inspirations for poetic life will serve against depression of spirit as the wise angel served, who sat at the city gate entrusted with bread and roses to be distributed to relieve the needs of the multitude. Those who received bread thanked him and ate his gift, but to every heavily burdened one he gave the rose, and those loved him for it and kept it, forgetting their hunger in the joy of beauty which is the home feeling of the soul. So the Wellesley women hold the ideal of its founder, embodied in the beautiful gifts in which it is expressed. It is a permanent courage against the disheartening masses of crude stuff which burden the majority of those who will share the world's toil. "The College Beautiful" will continually lead to the great word of beauty in nature, and in every field the educated imagination can claim that inspiration.

Among the 7,000 who have in her eighteen years been enrolled upon the college list, very few can be counted as recreants disregarding her ideals. Nine hundred and sixty have attained to her bachelor's degree; twenty-four have advanced to claim her master's degree. The influence of these well informed young women assuming the dignity and delight of fulfilling each her individual calling is already felt in every quarter of the world. There are no happier homes than those in which these are striving to fulfill their highest possibilities, while rejoicing in the real experience of a clear calling in the life everlasting.

CHAPTER XXVI.

AN AMERICAN QUEEN.

BY GAIL HAMILTON.*

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MANY years ago the hero of one of our native novels was sent on a long quest among the European nobility, to ascertain whether there be any real difference between the blood of an hereditary aristocracy and the blood of American democracy.

I approach the same problem, but from a different direction. I present herein a specimen of American aristocracy, and if the princesses and duchesses and countesses of the world would like to know whether they are of the true blood royal, they are cordially invited to examine these pages and ascertain for themselves by a careful comparison with the best standards.

The question is not insignificant. Aristocracy is inevitable. Wherever humanity gathers into society, an aristocracy rises to the surface as surely as cream rises on milk.

And—not to continue the figure which might be awkward—the character of the aristocracy is at once determined by and determinative of the character of the democracy out of which it springs. An aristocracy is the embodiment of the ideal of society. While life is first emerging from its lower forms, physical strength, being its most available weapon, becomes its crowning glory. Our race still rising, lower phases of intellectual strength become dominant. In perfected development the spiritual forces will rule. We may thus always measure the advance of civilization by the qualities that are held in honor; therefore, to the classes and the masses; to the

*Author of "Gala Days," 'Battle of the Books," "A Washington Bible Class," etc.

defenders of the old and the apostles of the new; to those who are prying open college doors to women and those who are striving to turn the feet of girls away from them; to the enthusiastic founders of woman's colleges, and to all machinists who think the only good timber of which schools can be made is supervising boards; to those who advocate and those who fear woman suffrage; to the great raft of men who think they believe only in woman's frivolity, and to the great hosts of women who try sedulously to live up to it,—let me extend the invitation of Moses, the servant of God, to Hobab, the son of Raguel, the Midianite: "Come thou with me and I will do thee good."

The palace in which was born her majesty, the queen whom I celebrate, was a brown, one-story house, in the hill-town of Norfolk, Conn., overlooking a wide stretch of slope and dale, rushing stream and silent pond, and many a palace of equally subtle splendor—for royal blood ran freely thereabout. Wealth did not attract the ambition or even the attention of these royal families. Independence they were born to, and virtue; but learning must each gather for himself, with the usefulness accruing, and what they loved and hungered and thirsted for was learning. Of the two families most nearly allied to the Queen, and amid equally simple surroundings, six sons were graduated from Yale College, and all the daughters but one were sent away to the highest accessible schools.

The royal father, powerful in brain and muscle, was instantly killed by the fall of his own well-sweep when his child was but two years old. The royal mother was a quiet woman, untiring in work and wisdom and love; a woman who could repeat the whole of Dwight's "Collection of Hyms;" who in spinning kept always an open book at the head of her wheel, in ironing, one upon her table. So the daughter of Joel Grant and Zilpah Cowles could hardly fail to rise and rule.

Second only in importance to the hardy, upright, intellectual home, came the wholesome village school. Without globe, blackboard, or supervision, without register, or gradation, or mark, without exhibition, sometimes without examination or even recitation, the "district school," did a great work, because it had the two

things indispensable to a school—teachers and pupils—teachers wise to teach, pupils eager to learn.

The district school Queen Zilpah left as pupil and entered as teacher while not yet fifteen. The first palace of her independent sovereignity was a log-cabin in the Indian district of Paug. It was furnished with one door, one unhewn stone chimney, four small half-sash windows, and a dungeon-hole for the refractory. In summers, she taught Paug schools. In winters, she read and spun by her mother's side.

Thus walked the Queen in those early days; youthful but noble, a figure tall, erect, well-proportioned head, finely set on shapely shoulders, dark hair golden-brown, forehead high, features comely, piercing black eyes, luminous with life, an expression combined of kindness, dignity and power, a composed and stately carriage, the dress always beseeming such a wearer, who bore ever and everywhere her long life through the indefinable air of distinction. Thus lavishly her royal blood endowed her. But let no vain American fancy that royal blood must always give the royal height, the regal figure. It is greatly to the credit of Queen Victoria that, with much to fight against in the way of native dower, she bears intact the majesty of her birthright, and stirs in all beholders the consciousness of imperial presence.

Come now, I pray, Matthew Arnold, gentlest and keenest of satirists who value but do not love the Puritans, and hear me while I admit, I avow, that my Queen was a Puritan. Such a Puritan as this: that when she was only five years old, pangs of conscience wrung her because she had chosen not to go to an afternoon meeting with her mother. Such a Puritan as this: that at twelve, she had great solicitude regarding her guilt in the violation of perfect law. Such a Puritan as that when it was represented to her that the little neighborhood gatherings of the young people in each other's houses, closing the evening with a dance, would be inconsistent for one "seeking religion," she at once gave up the dancing of which she was fond. Such a Puritan, that her sense of sin was overpowering; she expected to sink by its weight to perdition; she felt that her guilt was too great to be forgiven; she sought aid from her pastor only because, in the world of woe to which she believed herself to be

hastening, she would be spared the additional pang of reflecting that, during her probation on earth, she had failed to ask the prayers of one who had power to prevail with God.

Matthew Arnold, clearest and straightest of thinkers—up to a certain point—you cannot think this any more dreadful than it is. Innocent child, spotless maiden, beneficent woman, *guilt*, *probation*, *perdition* are grotesque words applied to her. Nearer the truth of things was that vivacious French wife of a strict Calvinistic pastor, who, kindly visiting, during her husband's absence, a dying parishioner, a poor seamstress, listened with astonishment to the distress of the sufferer over her sins, and presently broke out with the untheological but eminently humane and pertinent argument, "A great sinner! It is absurd! Why, you were never out of North Linebrook in your life!" But we judge a tree by the fruit it ripens, not by that which is cast almost as soon as set. It is difficult to imagine by what process so clear a mind could reconcile itself to God on the sudden plea, "'How beautiful is that justice which has denied peace to such a sinner!' I became absorbed in the admiration of God's justice. It was infinitely lovely, and I must forever praise Him in the world of retribution for not receiving so vile a being into the abode of purity and bliss." To me, I confess this seems hocus-pocus, *abracadabra*. But it is not hard to understand and reverence the royal delicacy, or was it the Christian unselfishness, or was it both, mingled with the grim Grant reticence which an illustrious example has made familiar to this generation, that led her, when at length, at the age of nineteen, she dared join the church, to stand up and receive, out of deference to her mother's supposed preference, the baptismal name of Zilpah Polly, without even mentioning her own wish to be called Mary—only to learn long afterward that her mother was quite indifferent! Zilpah Polly—nothing can give it a monarchical ring, but it never marred the royal audience.

When she was twenty-five years old, Rev. Joseph Emerson opened a girls' school in Byfield, Massachusetts. It was a new thing under the sun. Mr. Emerson had been tutor at Harvard, pastor at Beverly. Some divine revelation had given him a glimpse of the ideal woman in the ideal world, and thenceforth he knew his

work. Queen Zilpah had met him. He was a brother of one of her own pastors, Ralph Emerson. This lover's gifts to his betrothed had been a Bible and a Euclid's Geometry—sweet food of sweetly uttered knowledge. He was a man after our queen's own heart. She craved knowledge. In her Paug and other school-houses she had amassed a fortune of fifty dollars, and she took the three day's journey to Byfield, and enrolled herself among his pupils. Her fortune was well invested. Teacher and pupil were alike inspired with the enthusiasm of learning, and believed profoundly in each other. Here, too, she met that other "Large-brained woman and large-hearted man," Mary Lyon, and the three entered into life-long friend-and-comradeship. "Has the woman nothing to do but to obey?" asked of his pupils this man with the Emerson insight. "Woman has far more of commanding than of obeying to do." And he lent himself to the divine purpose of teaching the queens to command wisely. "Women are the foundation of society," he said. "They need sound judgment, energy, and vigor." "Logic," he taught them, in words that should be hung in golden capitals on every school-room wall; "the art of using reason well, is the parent of all other arts." "Even in so simple a thing as cutting a pencil I would have you exercise your reasoning powers."

With Mr. Emerson's school the queen's pupilage nobly closed. Then she entered upon the full duties of her kingdom. Teaching awhile with Mr. Emerson, afterward at the head of her own schools, summoning Mary Lyon to her assistance, or dispatching her to enter alone the promised land which both had longed for, but which the feet of one alone could tread, her intellectual and spiritual elevation never knew descent. She did not talk of her mission, but she taught as one having authority. She did not talk of her rights; she exercised them. She looked upon the individual woman as an immortal being to be trained for eternity by service in this world. She looked upon women collectively as a fundamental part of the State, to be trained for its weal. She worked for the commonwealth. All her aims were great. Nothing petty ever came near her. Rather, small things were enlarged by being gathered into the upward movement of a large soul. "Do you not know child," she would argue the

duty of dressing prettily, "God is more honored and pleased when His creatures look well than when they do not?" She held ever in view the arbitrament of God.

Never was the watchword of her teaching to furnish occupations to women, but to prepare women for their work. Her keen perception saw the whitening, waiting harvests, and no man ever thrust in a sharper sickle with a stronger hand, but it was a woman's sickle and a woman's strength. She taught her pupils not so much knowledge as how to learn. She gave no prizes. She stimulated no rivalry. She appealed only to the highest motives. The formation of character, the attainment of the greatest possible individual power, the thorough acquirement of self-government—these were what she set before her pupils. Her simple test for each was: Is she doing as well as she can?

Her final sentence upon the incorrigible was: You have not been doing as well as you can. And they were sent away upon that one statement, with the avowed hope that after six months or a year of absence they might rise high enough to return and spend their energies to advantage. All was done privately; every unnecessary exposure of the faults of her pupils was avoided. She guarded their delicacy with vigilance. "Speak of them as if they were your younger sisters," she directed her new teachers.

The lessons in reason which she had received from her teacher she faithfully delivered to her pupils. No Thomas Paine, no Red Revolutionist, was ever so true a devotee of reason as she. If but a new regulation were to be made, she not only announced and explained it, but grounded it upon the principle eternally true, that "when people come into society each one must give up somewhat of his natural rights and consult the general good." Thus her pupils learned an intelligent respect for law. Charity, benevolence, beneficence, she taught as she would teach geography—systematically, not alone as a matter of feeding the hungry, but of elevating the world. She aimed to awaken in every girl a feeling of individual responsibility for serving her generation. Patriotism was a constant underlying motive. She saw that the country was large, and she worked to make it great. She saw that the West was to be the centre of empire, and she sought to make its foundations strong. She

discerned that a religious intellectual education was the one thing needful. She knew, as few women know—as few men know—the power of organization. She saw it in the Catholic Church, and she desired as strong a Protestant organization for the utilizing of womanly power. Necessary to this, she held, were schools endowed, permanent, giving a systematic and severe education for girls as well as for boys. To this end she bent all her energies. Awaiting this end, she gave especial attention to training teachers. She held the profession high, but she demanded that it be worthy to be held high. In looking about for the location of a school, she observed of a certain town, "It is the only place in Ohio, off the Reserve, that I have seen or heard of, where the employment of teaching takes anything like its proper rank. I heard a lady, who justly ranks high for intelligence, refinement and social standing, and who hopes, too, that she is a Christian, remark of a young woman who left her home, where she had lived in comparative inaction and uselessness, to engage in school: 'That is really a great coming down for her; she she has been quite a belle.' It is a specimen of a feeling greatly prevalent throughout this and the surrounding States. So far as I can learn, nothing apparent has been effected to correct this sentiment by other schools." So aware was she of the value of the living soul, that she counted nothing trivial which related to it. She required as much mind, she demanded as much judgment, in teaching an infant school as in addressing the Congress of the United States. She laid the foundation stones along the line of reason. The first legacy ever left for the academic education of women had been received at Derry, N. H. The Trustees had built a new house and invited Miss Grant to be the principal of the new school. By their invitation she went to Derry and spent six weeks investigating plans and possibilities. She avowed frankly to the trustees that her aim was not only intellectual education; but the training of the character according to the Word of God. They saw everything to desire in her complete mastery of the situation, and in her gracious and gentle fascination; and the first head of the first college for women in America was formally installed in a document whose significance is only heightened by the simplicity and modesty of the terms under its legal formality:

"To Miss Zilpah P. Grant:—The Trustees of the Adams Female

Academy, reposing especial trust and confidence in your fidelity and ability, have constituted and appointed you the preceptress of the Adams Female Academy, hereby giving and granting unto you, the said Zilpah P. Grant, all the powers and authority given and granted by the Act of Incorporation and By-laws of the Trustees of the Adams Female Academy, to have and to hold the said office, with all the powers and privileges and immunities to the same belonging, during the pleasure of the Trustees, with the compensation of *five dollars* for each week the academy shall be kept during the year, and board during the same time, and thirty-six dollars each year for traveling expenses. In TESTIMONY WHEREOF, the Trustees have caused the seal of said corporation to be hereunto affixed. Witness, Edward L. Parker, President of the Board of Trustees, this eighteenth day of November, in the year of our Lord one thousand eight hundred and twenty-three."

Vassar, Wellesley, Smith and all your heirs, successors and enemies forever—never forget that the first president of the first college for women was a woman, and that she wrought in the love of God according to the straitest sect of old-fashioned calvinistic orthodoxy. At her academy were given the first diplomas to girls. Miss Grant, aided by Miss Lyon, opened at Derry the first girl's school in this country, prescribing a systematic course of English instruction similar to that of boys examining for admission, and giving a diploma for its completion, and each year the course was extended and elevated. So deftly works the power outside ourselves that makes for righteousness.

Miss Grant's success was great—too great. The superior intellectual training attracted to her school increasing attention and increasing numbers from the best families. Her commanding intellect, her polished and winning manners gave her complete and easy sway over the fresh, noble young minds that flocked to her. But religion dominated everything, and her religion was orthodox. The majority of the trustees were liberal. This astonishing autocrat was stamping the image and superscription of orthodoxy on the mind and heart of the whole rising generation. True, she had said she would do it, and they had consented. She had stipulated at the outset that one-seventh of her time should be given to Bible instruction, and they

had not objected. But they little knew what Bible instruction meant from her lips. They had been used to hearing Bible instruction one-seventh of the time all their lives, and nobody hurt; but this Bible instruction was like the coming of an army with banners. The Bible, real, living. touching every issue, guiding every judgment, turning orthdoxy from a dead skeleton to a beautiful, vital, eternal force—this they had not bargained for. They felt that they were being overpowered by the very one whom they had bidden as an ally.

Doubtless they were upright, gentle, pious men, but they were men and naturally timid, weak, at their wit's end before this female sovereign. But their money was a trust fund, therefore they must do something. Therefore they made a weak little insurrectionary flutter by suggesting at their annual meeting that music and dancing be introduced into the course! Even this feeble shot frightened them, and they instantly fled to cover by resolving three days after, that Miss Grant's salary should be doubled.

The queen declined the dance simply on the ground that "as she had a systematic course, and all parents would not wish their children to learn to dance, the introduction of the exercise would greatly derange her plans."

Then the committee plucked up heart, though still an indirect heart, and voted "that no teachers were engaged." Willing to believe that her exceptionally large salary was the stumbling-block, and eager to carry out her plans, she at once offered to relinquish her salary and to take whatever they chose to give. Then as frankly as they could, but still in a private circular, they ventured to declare that "it was the original design of the trustees to establish this seminary on liberal principles. They regret that the institution has acquired the character of being strictly calvinistic in the religious instruction. This character has grown up in opposition to the sentiments and wishes of a majority of the trustees. It is their determination to select persons who will not attempt to instil into the minds of their pupils the peculiar tenets of any denomination of Christians, but will give that general instruction wherein all Christians agree. The trustees give their preference to female teachers, if such as are competent can be obtained; if not, a gentleman must be employed."

Thereupon the queen took stage to consult Urim and Thummim, but behind Urim and Thummim was merely a man, and the sacred breastplate only rattled with his terrified palpitations, but emitted no light. "Even Gamaliel," said the queen with one of her rare touches of sarcasm, "even Gamaliel was afraid to give direct counsel, and found it much easier to sympathize than to advise."

She needed no advice, and evidently took counsel with her subalterns only as queen use—for good fellowship rather than from any expectation or need of real help, for she seems not for a moment to have been at a loss what to do. She colonized. She withdrew and took her kingdom with her. Forty pupils, steadfast and true, accompanied her in search of other worlds to conquer. Whether the Derry trustees ever found their "gentleman," history does not inform us. What it does inform us is that they soon discovered they had lost a "female," and in two years they were at her feet again beseeching her to reign over them. Their very first article of capitulation was: "Miss Grant to take charge of and manage the academy in her own way." But Miss Grant had already established herself in her own way elsewhere too firmly to return to them.

If she had remained in the house of bondage where her first agony was endured, the fears of the trustees might have been well based. But not in vain had she listened to the divine voice of conscience and followed the divine light of reason—that true light which lighteth every man that cometh into the world. Guilt, probation, perdition, disappeared with her early womanhood, not flung off but lived above. No such motives are presented in her teachings to her pupils. The greatness, the justice, the love of God, the paramount claims of rectitude, the imperiousness of moral obligation, the blessedness of living for others, the misery of living for self—this was the essence of her matured Calvanism. Let Liberalism extirpate such Calvanism by bringing forth better fruit. It does not appear that she ever in terms, or to her own consciousness, changed her faith, rather she clung to it to her latest breath; but so deep, so Catholic, so Christian was her nature that she permanently assimilated only the truth of error. Her luminous intelligence flowed around every narrow dogma and widened it into an eternal principle. Her superb power of loving penetrated all hardness, and softened, and mellowed

to the core, releasing its hidden, pure, imprisoned soul of sweetness. By the natural growth of her own lofty personality, by the free play of her noble instincts, she divined the secret of heaven. Whatever was dark, she, by adoption, transmuted into light, so there was never any revolution, only evolution. No epoch, no violent change, but the full assurance of a sane faith by the full activity of a sane life. She pressed her pupils into the kingdom of heaven, not for their own happiness, not to escape perdition, not because probation ends at death, but because the requirements of God are reasonable; because His character is attractive; because His service is perfect freedom; because to do right and to bless the world are the best things. To old Ipswich, then, the queen betook herself, with her trusty squire, Mary Lyon, and her forty faithful lovers, a devoted trainband, by whose loyalty her school was established as soon as it was in camp. And here, partly, perhaps, because there was no fund to impose a responsibility upon any committee, partly also, probably, because her clientelage was orthodox from 1634 down, and so deeply tinct with wisdom, she wielded a sceptre more imperious than ever. The community fell as naturally under her sway as if it had waited for her coming. Full of gentle homes slept the old town hard by the sea, which had washed into many a wide-roomed, low-roofed cottage the treasures of the world—massive teak-wood chairs and tables heavy and hard as iron, and fretted with the carving of patient life-times, great pieces of cloisonné, brass-framed, easel-mounted, resting in cloistered corners more modestly than if they had been Prang's chromos, which many a millionaire longshoreman would have plumed himself on sailing around the world to fetch, exquisite little decorated cups with tiny covers, which Beacon street would carefully shield in antique cabinets behind glass doors, and which Ipswich matrons—yes, oh shuddering housewife!—set in the steamer over the range to steam their custards in; graven images and man-high jars, and grotesque ornaments, or ever bric-a-brac was invented. Beautiful, dutiful, gentle women, beneficent, loyal, gentle men—true gentlefolk all—the girls came to Miss Grant's school and she ruled them, and the mothers wrought at home and she ruled them, and the fathers went in and out of shop and ship, pulpit and farm and office, and she ruled them most of all, for they were under female

sovereignty raised to the third power. And if any ever so much as thought resistance, he must have gone down into his cellar and grumbled it out alone, for light of day never saw, nor softest breeze bore vestige of restlessness under her unwavering, exhilarating, womanly, sweet dominion.

So founded was it on the nature of things that it penetrated to the will, and seemed to each one only the rule of the highest within himself. In all the region roundabout "Miss Grant" was a name to conjure by, and is still mighty to stir up pure minds by way of remembrance. Her wisdom and experience retain even for her memory the kingdom which her insinuating address, her dignified exterior, her polished and gracious manners captivated at the first onset.

Ten years she ruled at Ipwich; then in the full tide of success, without a chair in her seminary vacant, or an available boarding-place unoccupied, Miss Grant relinquished her school because of failing health. I half suspect that her womanly strength was veined with one masculine weakness, the solemn conviction that any slight ailment was the onset of deadly disease. Certainly against many solicitations from other quarters, and with great grief in her own heart, she resigned forever all official school connections. She had held steadily in view her plan of a permanent endowed independent school, but its actual establishment was secured to her long-time friend, Mary Lyon, who, on Miss Grant's plan, and with her continued and hearty co-operation, at length reared on a firm foundation the school of the prophetesses at South Hadley.

But Miss Lyon died in middle life, and Miss Grant—resting for three years in the homes of welcoming friends—lived to a ripe old age.

If now, with infinite delicacy, one could offer a moment's consolation to those great-hearted gentlemen who from time to time mourn publicly the small number of girl graduates that, to use their own elevated diction, "marry off," perhaps the path of education might be smoothed. Whatever of personal attachments Miss Grant might have cherished, or whatever of courtesies she might have received from men, we are not told. A missionary is indeed referred to, who, in her very young life, "invited her

to accompany him to a foreign field," but that ought not to count. The love of her life was absorbed in her work and purpose. But it is to be noted that the moment she had time to look at a man the man was there! How many only tradition conjectures, but of one the records speak, and he her peer. An Essex County lawyer, a senator of the Great and General Court of Massachusetts, like herself a Puritan born, and born anew into the graces and enlargements of culture, a gentleman of an exquisite dignity and elegance to match her own, not afraid of her queenliness, because he also had royalty to proffer, William B. Banister asked her hand in marriage, and the queen became Queen Consort.

How did she accept subordinacy? Like a queen. I suppose the doctrine of woman's rights had hardly then been broached. Certainly Miss Grant had always theoretically received and prominently preached the lordship of the man, and it is always interesting to see the whole-souled enthusiasm with which women who rule every man that comes into their circle, with despotic sway, will still proclaim the eternal duty of woman's obedience to man. They are right and admirable, but they are above all things amusing. Their obedience is as entertaining as a comedy of Molière's. Mrs. Banister was one of these women. "Sarah, the wife of Abraham," she used to say to her pupils, "was praised for two things; her faith and her obedience to her husband." That was her orthodoxy. "Where there are only two there can be no majority, and the supremacy must rest on one." That was her masculine common sense. "Since the wife must see that she reverence her husband, she must see that she do not marry a man whom she cannot reverence." That was her sanctified common sense. "I know," she said to Mr. Banister on her marriage, "that you have a right to command, but I mean to be so on the alert that you will have no occasion." That was her feminine common sense. And just as the elevation of her nature transmuted her orthodoxy into the most real liberalism, so it wrought her obedience into universal command. She seems to have insinuated her own way upon Mr. Banister in all things, under the prevailing impression, both in himself and herself, that it was his way—as it certainly became. She ruled her house just as graciously and completely as she had ruled her school, and in

the self-same spirit. And, let us mark, in seeking first the Kingdom of God and His righteousness, the kingdom of wealth had also been added unto her. While as yet the "English craze" had not been dreamed of, this woman who united in herself every element of age and strong-mindedness and indifference to pleasures, which are currently supposed to make a woman unattractive, secured not only a loyal heart but a royal home—walked quietly in and took possession of a colonial mansion so spacious, so lordly in its appointments, that two English gentlemen, welcomed to its hospitalities, acknowledged publicly its colonial charm. "It is not like ours," says their published "Narrative," "it is quite English, but English in the olden style—the forms, carvings, cornices and patterns such as I have seen a hundred times, and the beautiful limes in the forecourt were literally brought from England." She would hardly have found more fitting garniture, nor would she have worn her honors more gracefully, even if she had shaped the efforts of her life to the acquisition of the one and to preparation for the other.

In this beautiful and happy home she presided for twelve years with unfailing generosity, courtesy, grace, and peace. The same integrity and intelligence which had made the little brown cot of her birth a palace, made palatial the ample home of her marriage. Her thrift and her hospitality were unwearying. Her hospitality was not for show, but for service. Her thrift was not for hoarding, but for using. She not only entertained the learned and distinguished, whose presence brought her intellectual revenue, but the unlearned, and even the disagreeable, whose ministrations could be but the most indirect service to herself. To the lively niece, remonstrating against "taking that disagreeable man," her only reply was "have you been so long time with us my child, and do not yet know that the reason we 'take folks,' is not because they are agreeable?" Her guests were not simply for an hour or a dinner, but for days, weeks, months, years, according to their need. Now it was a widowed missionary tarrying with her children for the winter, then the son of missionaries Mr. Banister would receive and educate.

Indeed, they were seldom without some such beneficiary, of whom the one exaction made was that he should give to Mrs. Banister an account of every dollar received. This she considered a part of their

training, and if they could not be brought into it, she thought them hardly worth training! An invalid minister with his wife as nurse would be bidden to stay for months. A poor woman would be brought from her two small rooms to spend the winter in sunshine, free from all care. A poor girl would be given a home while she was going to school. But the hostess saved her nutshells because they would feed a fire, and she saved her crumbs because they would feed a bird. And when the poor folks who had never learned to save came to her door to beg, she tried to help them by work and wages rather than by alms.

If they went away muttering she helped them just the same, quietly remarking, "We can hardly expect such poor creatures to be reasonable." The General Charitable Society of Newburyport was formed in her house, and has resulted in the almost complete suppression of street beggary.

In all these matters, as in all matters, the heart of her husband safely trusted in her. His purse was open to all her draughts, his sympathy to her plans, his hospitality to her friends. Twelve years of married life, as full as her earlier years had been of happiness, of dignity, of work for the world, of thoughtfulness for others—perhaps it may almost be said as full of solicitude for the education of the young and care in its accomplishment—were closed by the death of her husband. Under this shock she wavered just a little. For days her imagination and her sympathy overbore the loss, and she seemed to enter heaven with him and share the new joys breaking upon his newborn soul. Then coming back to earth, the loneliness and desolation appalled and nearly overwhelmed her. But she rallied herself with resolute will. The strong habit of her life, the strong conviction of duty to serve the world while she lived in it, held her steady above the storm, and gave her still one and twenty years—a man's majority —of busy, varied, not untroubled but tranquil and beneficent work. To the clergy and the churches, to the girls' schools springing up through the country, often from the seeds she had sown; to every form of mental and moral growth, of helpfulness and philanthropy, whether of private, individual or of public organization; she was a missionary-at-large, a female apostle, sympathizing, advising, consoling. She traveled through her own country and in Europe, and in

both continents was ministered to by those whose youth she had helped and blessed. It was war-time, and on both continents she kept the flag of her country flying. The life was new to her, and she gave all possible strength to sight-seeing; but nature was strong within her, and the old fires never ceased to burn. Tuscaloosa negroes, titled English ladies, polite and cultivated Frenchmen gathered to hear her Bible expositions as gladly as used the Derry girls of old time. With the contributions of modern science to faith, she made herself familiar, but was not troubled thereby. With all the movements of education she kept abreast, but never faltered in maintaining that character as well as intellect was the object of education.

In the seventy-fourth year of her age, a wicked man who, in the guise and disguise of a righteous man, was her business agent and held her property in trust, was discovered to have betrayed his trust, using her stocks without her knowledge to aid a member of his own family, who naturally became bankrupt. Her letter of inquiry to this wicked servant is most characteristic:

"Many thanks for your kind letter. May all your hopes for a favorable adjustment of your affairs be realized. I stand pledged to pay $300 a year for the education of each of three half-orphan great-grand-children of my parents.

"I expected to withdraw this from my principal and thus diminish it. Do you see any way that this can be done? You will bear with me, dear sir, and allow me to inquire further against whom and with what securities do you hold the notes for $1,000 you transferred at my request to Mrs. P—, and the 1,000 so transferred to Mrs. F—? You have been patient, kind and faithful in advising me hitherto, but my own course is so interwoven with the bereaved, the desolate and the destitute, that I know not what to do without the light I seek from you. I want to know what is knowable about my funds. At what time or times were those funds loaned to—? When it has been reported to me that you were largely aiding business men in trouble by loaning funds for which you were trustee, I have thought, if it be so, I see not that I have aught to do about it. If I failed in doing all I ought, I hope I may see and repent of it. I believe you will state to me the facts."*

*"The Use of A Life," "Memorials of Mrs. Z. P. Grant Banister." By Miss L. T. Guilford, American Tract Society.

The facts were that every penny which had been left her by her husband was lost, and the unprofitable servant who had lost it had the assurance to congratulate her that she could bear her loss with resignation, having her treasure laid up in heaven. Left thus with only the small sum that had been saved from her own earnings, she made no complaint, craved no sympathy, bated no jot of active beneficence, never explained even when browbeaten for alms, but wrapped close her royal mantle of personal reserve, while opening heart and hand to the needs of all her world, till, sustained by the generous legacy of one step-daughter and tenderly cherished in the home of the other, she fell on sleep. Superbly faithful in the few things of earth, she must have been made ruler over many things, for such is the divine law of succession, and by this token she reigns a queen in heaven.

CHAPTER XXVII.

SKETCH OF MARIA MITCHELL.

BY FRANCES FISHER WOOD.*

MARIA MITCHELL was born on ocean-girt Nantucket, that island of historic associations and uniquely primitive customs, which sends out to the world outside more reformers and celebrities than probably any other place of its size in all America.

Before fashion cast covetous eyes on its rugged beauty, one place at least could be found, which possessed neither extreme of social condition. For in old Nantucket there were no criminals nor paupers, nor any among its people who were rich. The one jail stood year after year unoccupied, its existence serving only as a reminder of the wickedness, which was to be found outside the island's circumference. The men of Puritan descent, alternated fishing and farming with literary work and scientific investigation. Among its simple, hardworking people, Maria Mitchell lived for over forty years. During that quiet time of homely work and lonely study was modelled her strong character with its principles, lofty as the heavens she studied. Here were formed her simple manners, with that unique combination of courtesy and bluntness; and here was established the sound health, which even to old age made the sturdy frame remarkable for its power of endurance. At Nantucket, Maria Mitchell made her first astronomical discoveries, and while still living on the lonely isolated island, she became one of the world's most famous women.

Notwithstanding the manifest importance of the forty years in Nantucket, those who knew Maria Mitchell later, and who had any adequate conception of her great work at Vassar College, cannot but

*Educator, Lecturer, and Scientist.

Mrs. Frances Fisher Wood.

feel that the whole of that early period was after all but a preparation for the wider field of influence, to which she was later summoned. Among her personal friends of the early days, and particularly among scientists, there have been some who felt that in entering upon the life of an instructor, she crippled herself in her original work as an astronomer; that while her fame has since rested on the achievements of a quarter of a century old, had she remained in the field of pure science, she might greatly have added to this reputation. She also was sometimes influenced by such opinions to balance the good lost and the good gained by the sudden change in her career. But we who knew her in college, and entered into her life sufficiently to comprehend some parts at least of the noble ends she reached, unhesitatingly eliminate doubt from our balance sheet, and feel that in purely intellectual work, Maria Mitchell could never have wielded a fraction of the power she exercised in her career as a teacher. She always said that she watched her pupils even more often than the stars; but that certainly was the nobler work. She was endowed with gifts, which must have lain fallow in purely scientific work, which gave her peculiar power to mould the lives and ennoble the character of those with whom she came in contact. No doubt if Maria Mitchell had remained in some quiet corner of intellectual New England with her books, her telescope, and her coterie of learned friends, she might have discovered a few more comets, have recorded some additional planetoids, or compiled some reports of interesting phenomena seen at the turbulent Jupiter. Also, she probably would have won more medals of the degrees, and reaped many social honors.

In changing the direction of her work and missing this bauble reputation, she gained instead the happy conviction that in her pupils she had by her influence and instruction multiplied a hundred fold her individual influence, and made many scientific workers in place of one. This is the conventional thing that is said of many teachers, but it is really true of very few. It is difficult in speaking of Maria Mitchell to strike the happy mean, for the most eloquent eulogy seems tame to her pupils, while any just estimate of her character and elements must appear to strangers overdrawn. Fortunately one is saved from the dangers at least, of falling into platitudes, in describing this woman for the conventional virtues, commonly

ascribed to teachers, do not fit Maria Mitchell. Her character, for instance was not well rounded. Anyone associated with her was on the contrary, impressed by the very sharp corners. Nor was she a model instructor. Her own training was unsystematic, her method of teaching was consequently original and striking. The teachers' talent of leading a stupid pupil to slow acquisition, she entirely lacked. While she might feel sympathy for a stupid girl, she had in reality no patience with stupidity, and remorselessly weeded out of her classes all the girls who she said were wasting their time under the delusion that they could learn mathematics. Neither was Prof. Mitchell in the common school-girl sense of the word, popular. In the evening her rooms were never the ones crowded with students who came to say good-night, nor did anyone run in at odd moments with bits of home news. She was outside that group of teachers, who gave to college life its home element, and who entered freely into close friendship with the pupils. Prof. Mitchell was familiar with none; the first and most general sentiment she inspired was awe. Among professors, teachers and students she universally commanded respect of a very high order, then as a gradual growth among a smaller number of women, members of her classes, there came to be a deep and abiding affection, which many of her pupils learned to count as the crowning glory of their college life.

Miss Mitchell was most undemonstrative, but she possessed the New England intensity of feeling combined with the Puritan unwillingness to express affection. Yet no one in seemingly untender ways was ever more tenderly thoughtful for her pupils than this undemonstrative woman. She wasted few words and expressed little sympathy, but usually was the first, and often the only one to notice or warn a pupil against any oncoming failure of health, any error of conduct, or lack of moral tone. Some brief incisive correction from her is by many a pupil, after long lapse of years, now seen to be a turning point in life.

Within the college among the undergraduates, Prof. Mitchell's scientific discoveries did not count for much, but rather we should say, that not upon that basis was her influence founded, or her reputation established. The students could hardly say what colleges had made her an L.L. D., or who it was that gave her the gold medal.

Since, therefore, she was not conventionally popular, not an ordinary model teacher, and since her scientific work was of minor importance in the college circle, it was interesting to ascertain what was the source of her influence and reputation.

Maria Mitchell was a power, because she herself was great. I use the word advisedly and with due discrimination. She was valued for what she was, rather than for what she had accomplished. In the estimation of Vassar women, her worth was so transcendent that honors bestowed on her were counted as honoring the givers, but adding no lustre to a name that was great enough undecorated by alphabetic lists. The conviction of this woman's greatness was impressed upon her associates, not so much through an appreciation of her intellectual gifts, for then she would have reached only the limited number who were adequate to pass judgment on the degree of her mental ability, but she attracted rather by the force of her strong personality. All who came in contact with her were held by her personal appearance, her personal presence and her personal character. She was a noble type of a strong-bodied, strong-brained, strong-hearted woman. She astonished, fascinated and held her pupils by a remarkable combination of shrewd common-sense, startling insight into individual character, and a frank simplicity and directness, which drove one to confess that no frankness was ever known like it.

By her personal appearance, Maria Mitchell immediately claimed attention and respect. She said she was a homely girl, but time had touched her face with many softening lines. The features were still irregular and inclassic, but the pure life, high thoughts and noble purposes had written upon her face in eloquent lauguage the evidence of a great nature. Prof. Mitchell's appearance was so striking, that strangers with mingled curiosity and deference, sometimes asked her who she was. As her manner was most unobtrusive, and her costume of the quiet Quaker cut and color, it was neither dress nor manner that attracted attention, but the something great within that shone out through the unhandsome face. Once when she was in the cars between Boston and New York, the newsboy on the train eyed Miss Mitchell with evident interest. As a result of his inspection, the sharp little fellow offered her none of the trashy literature he distributed to her travelling companions, but presently, with an air of

decision, brought her one of Mrs. Stowe's works. When she shook her head, he said, "'cuse me, but ain't you Mrs. Stowe?" Not to be baffled by her refusal to accept the name he tried to fit to her face, he presently returned to the attack, saying, "there, perhaps you're Mrs. Stanton." Receiving a second negative, he added, respectfully, "would you mind tellin' me who you are, mam?" It was not probable that the name, Maria Mitchell, gave the persistent boy any very definite enlightenment, but he exclaimed triumphantly, "I knew you was somebody."

The power of Prof. Mitchell's personal presence was rooted in her absolute rectitude. Her bearing was that of a woman, who had never been false to her principles, or her convictions, who had never misrepresented her opinions, or sacrificed truth to expediency. Her manners were not elegant, or gracious, or charming, after the conventional type of a society woman, but despite that, there was no circle, social or literary, however exclusive, where her presence was not felt to be an honor. In Maria Mitchell's manners were discernible, a happy combination of good birth and breeding, a just appreciation of her own personal worth, a lenient judgment of others' attainment and a supreme devotion to truth. Her perfect self poise resulted from a life in which was no sham and nothing to conceal. Once when conversation at one of her Sunday evening receptions turned upon total depravity, she promptly pronounced the doctrine most monstrous, saying, that never in her life had she done anything which she knew to be wrong, and therefore she could not but believe evil the result of poor judgment and mis-education.

The dignity of her personal presence received its finest homage in the fact that even irreverent collegiates recognized and received it, for Prof. Mitchell was never nick-named. She was as far as I know, the only one of all the corps of college instructors, who escaped that infliction; popular or unpopular, wise or foolish, great or small, all were dubbed by some sign or abbreviation. But Prof. Mitchell was never re-named· she alone always received her full name and title.

Her personal character endures its supreme test, in the evidence, constantly accumulating, that her influence upon others, especially upon her pupils who were daily companions, was permanent,

character moulding and increasingly progressive. The enthusiasm she excited has proved to be no effervescent impulse. Time and experience have but deepened the gratitude and admiration which her girls felt for her when in college. After years of separation and deeper and more critical knowledge of human nature, many an instructor, once an object of our immature affection is seen to be insipid, weak in character, narrow in mental scope, crude in manner and bigoted in religion; indeed totally unlike and unworthy the creature of our fancy and our love. But each woman who went out from Vassar to meet people and learn life outside, found this woman by more general comparison, still the peer of the noblest. Not only was our immature judgment not over enthusiastic, but it really was incompetent to measure her at her true altitude.

Strangers were sometimes at first unpleasantly impressed by Prof. Mitchell's bluntness, and even those who knew her well never lost a certain respectful awe of her caustic tongue. Her sarcasm was the keenest most trenchant ever wielded by a sarcastic sex, but its wounds were never made from cruelty, nor was it used in mere self-defense. It was never drawn except for some principle, but then woe be to any, friend or foe, who stood in the way.

The code of manners laid down for men and those prescribed for women were so widely different, that we possess no sensible all-embracing standard. Men go to see one another when they have something to communicate, write letters when there is an object for such an effort. One man abruptly leaves another who bores him, or coolly dismisses his friend, if something more important claims his attention. A man is supposed always to be busy, and that supposition is the basis of all male etiquette.

Woman, on the contrary, has all possible usefulness eaten out of her life, by the theory that she is always at leisure, with no higher aim than to make herself entertaining to any idler who may choose to trespass upon her time. Judged by a woman's code of manners, Prof. Mitchell was perhaps deficient, for she, over-worked professional woman, took just the methods that an over-worked professional man would employ to rid herself of bores, and to economize the time, which she counts a sacred trust. She would answer a four page

letter by two lines signed, M. M. in which was not one superfluous word. If you called upon her and remained inconveniently long, she would calmly tell you so.

A well known lecturer, a personal friend of Maria Mitchell, once addressed the students at Vassar, and when she loquaciously consumed too much time, Prof. Mitchell at the rear of the chapel, stood bolt upright, and by way of a delicate hint, held her open watch aloft before the eyes of the astonished speaker. A man of more than national reputation, once said to me; "I for one can't endure your Maria Mitchell." At my solicitation he explained why, and his reason was, as I had anticipated, grounded on personal pique. It seems he went up to Vassar, especially to call upon Miss Mitchell, and with that condescension, which some men extend to all women indiscriminately, he proceeded to inform her, that her manner of living was not according to his notions of expediency. "Now," he said, "instead of going for each meal, all the way from your rooms in the observatory over to the dining hall in the college building, I should think it far more convenient and sensible for you to get at least your own breakfast in your apartments. In the morning you could make a cup of coffee and boil an egg, with almost no trouble." At which Prof. Mitchell drew herself up with the air of a tragic queen, saying, "and is my time worth no more than to boil eggs."

Those who object to Maria Mitchell's summary manner of disposing of obtrusive people must at least be just enough to recognize that it is by cutting through and away from the chain of conventionalities which bind and dwarf most of her sex, that this woman saved time and gained education for greater work than her fashionable sister accomplished, and that it was by ever placing truth before conventional politeness that the grand woman became so strong and noble, that she strengthened and ennobled all who came within her influence.

CHAPTER XXVIII.

WOMEN'S WORK AT THE HARVARD OBSERVATORY.

BY HELEN LEAH REED.

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ASTRONOMERS have always welcomed to their ranks women of genius like Caroline Herschell, Mary Somerville, and Maria Mitchell; and various European and American observatories have of late years employed not a few women computers. The Harvard College Observatory has been especially appreciative of the work of women; not only employing them as computers, but definitely encouraging them to undertake original research. Yet, although there is a field for woman's work in astrometry, the so-called old astronomy, with its problems relating to the positions and motions of the heavenly bodies, a much wider scope is offered for the work of woman in astrophysics, the so-called new astronomy. For in this latter branch of practical astronomy, photography is now so largely used that the observer, magnifying glass in hand, can at any hour of the day study the photographic plate with results even more satisfactory than those formerly obtained by visual or telescopic observations at night. In the average observatory, where men are employed, it is obviously impracticable for women to engage in night observing. Photography as applied to astronomy has, therefore, greatly increased her opportunities for original research. Although in astrometry, photography has often been used to show the contact of an eclipse, or the transit of a planet, or to answer some similar purpose, its use in astrophysics is much more extensive. Yet, valuable as are the photographic records of solar and lunar surfaces, the photographic analyses of the stars in a group or of the configuration of nebulæ,

even more wonderful are the recent stellar discoveries made by photographing the spectra of the stars. It is in this last-named branch of astrophysics, that the women assistants at the Harvard Observatory have accomplished important results.

Perhaps the most striking results thus far achieved by these women assistants are Mrs. Fleming's discovery that variable stars of a certain type may be proved variable by the bright lines in their spectra, and Miss Maury's discovery that Beta Aurigae is a close binary, proved so from the study of its spectrum. Yet the whole experiment of employing women to the extent to which they are here employed is worthy of attention. For the Harvard Observatory is the first to develop a corps of trained women assistants, dealing with difficult problems as successfully as men deal with them at other observatories; and this corps of women, in addition to doing thorough routine work, has shown great capacity for original investigations. Moreover, they are employed not from the meaner motive which so often leads to the opening of some new field for women's work, viz., that their work can be obtained at a cheaper rate than that of men; for the women assistants doing routine work are paid at the same fixed rate per hour as the men in other departments of the Observatory who do the same kind of work. Work paid for by the hour possesses certain obvious advantages, since the worker is thus tied down to no fixed hours, and she may even do portions of her work at home. Much of the Harvard Observatory work is, however, carried on in two light, pleasant rooms. These rooms appear the workrooms that they are, with their convenient writing-tables, shelves of note-books, astronomical catalogues and reports, with their walls hung with star maps and portraits of noted astronomers. Here and there on tables and window-seats lie magnifying glasses, frames for holding the plates, and other necessary appliances; while ranged in the hallway and ante-chamber are numerous wooden boxes containing the brittle though perishable glass plates—those indisputable records of the Draper Memorial work. In these very glass plates is seen one of the chief advantages derived from the application of photography to astronomy. For these plates reproduce the condition of the same region of the sky at various periods, and hence may be referred to at any time to confirm any discovery. Should a bright star suddenly

appear in the sky, its previous absence or comparative faintness, could at once be proved from these incontrovertible records.

The work in which women take part at the Harvard Observatory may be divided into three classes.

1. Computing, based on the work of others. For twenty years some women have always been included in the corps of Harvard computers.

2. Original deductions (not necessarily star-work). Work of this kind has been carried on chiefly by special students of the Harvard Annex. In this class of work must be named a longitude campaign —probably the only longitude campaign ever conducted wholly by women, whereby Miss Byrd and Miss Whitney determined the precise distance in longitude between the Smith College and Harvard College Observatories. Miss Byrd is now director of the Smith College Observatory, and Miss Whitney is Maria Mitchell's successor at Vassar. In this second class of work may be included also the making of a standard catalogue of the stars near the North Pole by Miss Anna Winlock, the daughter of a former director of the Harvard Observatory.

3. The Henry Draper Memorial work, and four other investigations, less extensive, though similar in kind to those provided for by the Druper fund.

As the Draper Memorial investigations form one of the most noteworthy departments of the Harvard Observatory, and as these investigations—under the direction of Prof. E. C. Pickering, the director of the Observatory—are carried on by women, the present article will devote itself principally to a description of this work. Moreover, the work is supported wholly by a woman, Mrs. Anna Palmer Draper of New York, in honor of her husband, Dr. Henry Draper, who was a pioneer in the work of photographing stellar spectra.

It is not possible here, from lack of space, to speak of the many mechanical devices by means of which Dr. Draper facilitated his own work. These, and indeed all his inventions, were freely contributed to the general cause of science.

Mrs. Draper had always taken deep interest in Dr. Draper's work, and had even at times been his assistant in some of his delicate

experiments. After his death, she at first thought of establishing in New York, an observatory equipped with his superb apparatus, and liberally endowed for the purpose of continuing the investigations begun by him in spectrum photography. But, realizing the importance of similar experiments already going on at the Harvard College Observatory, early in 1886 she placed at Professor Pickering's service Dr. Draper's eleven-inch telescope, and furnished sufficient money to test thoroughly certain experiments recently begun by him.

The first photograph of a star ever made had been taken at the Harvard Observatory by Professor G. P. Bond and Mr. J. A. Whipple, on a daguerrotype plate, in 1850. In 1857 the work was resumed on glass plates, and the possibility of recording the position and brightness of stars was stated in three elaborate papers by Mr. G. P. Bond, published in the *Astronomischen Nachrichten* in the same year. For a time, stellar photography at the Harvard Observatory was suspended; but in 1882 it was resumed, with the assistance of Prof. W. H. Pickering. Thenceforth, continuous experiments in stellar photography were made at this observatory, aided by appropriations from the Rumford Fund of the American Academy, and later by the Bache Fund of the National Academy of Sciences. With the eight-inch Voigtländer doublet purchased from the latter fund, Prof. E. C. Pickering, in 1886, had begun a series of experiments in spectrum photography. Hitherto it had been possible to photograph the spectrum of but one star at a time, and that a star of the first or second magnitude. Now, by placing a prism in front of the object glass, thereby securing a great increase of light, all the stars at one time visible in the field impressed their spectra simultaneously on the plate. It is not surprising, therefore, that Mrs. Draper, instead of founding a new observatory, decided to encourage these Harvard investigations which were so directly in a line with those begun by Dr. Draper. The first year's work with the eleven-inch Draper telescope was so satisfactory, that Mrs. Draper enlarged the scope of the Draper Memorial. The investigations in 1888, comprised under this heading, were:

1. A catalogue of the spectra of all stars north of—20°, of the 6th magnitude, or brighter.

2. A more extensive catalogue of spectra of stars brighter than the 8th magnitude.

3. A detailed study of the spectra of the bright stars; including a classification of the spectra, a determination of the wave lengths of the lines, a comparison with terrestrial spectra, and an application of the results to the measurements of the approach and recession of the stars.

Since the work was first undertaken, other minor investigations have sprung from these; and in the course of the work, several brilliant discoveries have been made.

The instruments employed in the Draper Memorial work are the eight-inch Bache telescope, now in Peru; and the eight-inch Draper telescope, in constant use at Cambridge. This latter instrument was provided by Mrs. Draper after it had been found necessary to send the Bache telescope to Peru. While the whole work is under the direction of Professor Pickering, the director of the Harvard Observatory, the photographs have been taken by Mr. H. H. Clayton, and later by Mr. W. P. Gerrish. The examination of the plates, the measurment of the position and the brightness of the stars, the discussion of the results obtained from the plates, and the forming of catalogues from these results, have been carried on mainly by Mrs. Mina Fleming and her assistants, at present numbering eight.

The objects of special interest searched for on the spectrum plates and noted by the observer as worthy of future investigation are, first, third-type stars, the spectra of which have been divided into four classes. The first three classes show no special differences from red stars in general, but the fourth class has a striking peculiarity. The spectra of these stars have the lines due to hydrogen bright, and all these bright line spectric objects discovered from the examination of the plates have proved to be variables of long period. Several stars not before known to be variables have thus been proved variable. This important discovery was not made by chance. For some time previous to the spring of 1890 Mrs. Fleming had suspected that the presence of bright lines in the spectra of third-type stars indicated variability. A careful study of successive plates confirmed her suspicion, and on the 16th of April, 1890, she was able to announce her discovery that the star D. M. + 48° 2942 in the constellation

Cygnus had been proved variable from a study of its spectrum. During the next year and a half, eleven new variables were discovered by Mrs. Fleming and forty others were suspected of variability.

The second class of peculiar objects sought for on the spectrum plates is composed of fourth-type stars in color of so deep a red that it is extremely difficult to photograph their spectra. Yet in spite of difficulties the Draper Memorial work has added to this class six stars not previously known to belong to it, and the spectra of several known to belong to it have been photographed, although as yet not with entire satisfaction.

The third and final class of peculiar objects sought for on the spectrum plates consists of fifth-type stars, including bright line stars and planetary nebulæ. The most important discoveries among these have been in the rare class of stars discovered by Wolf and Rayet. The Draper Memorial work has led to the discovery of twenty-seven stars of this class; whereas, previous to this investigation only thirteen had been known to astronomers. In February, 1891, Prof. E. C. Pickering first called attention to the proximity of these stars to the central line of the Milky Way, in an article published in the *Astronomischen Nachrichten*.

After the spectrum plates have been carefully examined, they are next compared with the ordinary chart plates on which the stars appear simply as points, for the confirmation of the variability of stars suspected of being variable from the nature of their spectra. The chart plates themselves are also examined in a search for clusters and nebulæ. And here it must be noted that the only planetary nebula up to this time ever discovered by photography was discovered by Mrs. Fleming.

Among the various investigations conducted by the Draper Memorial is a piece of work carried on by Miss Maury alone; namely, the detailed study and classification of the spectra of the brighter stars photographed with the eleven-inch telescope. Photographs have been obtained of nearly all the stars visible in the latitude of the Harvard Observatory, and sufficiently bright, and the examination of their spectra is approaching completion. As a result of this examination has come the discovery that Beta Aurigæ is a close binary revolving in four days. The doubling of the lines in the spectrum of

this object is similar to the doubling of the lines in Zeta Ursæ Majoris, discovered to be a binary by Prof. Pickering. The greater importance of the discovery in the case of Beta Aurigæ lies in the velocity of the latter; for, while the period of the former star is fifty-two days, that of the latter is only four days. The velocity of the latter is almost unimaginable (150 miles a second), and the value of the prism in examining it may be realized from the statement that the prism can multiply about 5,000 times the power of the object glass in separating close and rapidly revolving pairs.

Miss Maury is making a careful study of numerous photographs of the spectra of Zeta Ursæ Majoris, Beta Aurigæ, as well as of Beta Lyræ, a star apparently of the same nature as these two recently discovered to be a probable binary by Mrs. Fleming. Miss Maury is also making a study of the spectra of stars of the Orion type, and from her various investigations important additions to our knowledge of these bodies will result. There remains to be named a large piece of photometric work undertaken with the eight-inch Draper telescope. Miss Leland has measured 40,000 stars of about the tenth magnitude uniformly distributed over the sky, and these measurements will be reduced to a uniform scale to furnish standards of stellar magnitude.

The Harvard Observatory is fortunate in having a station in the Southern, as well as one in the Northern Hemisphere. The establishing of a station at Chosica in Peru, in 1889, provided for by the Boyden and Draper funds, afforded unexampled opportunities for photographing the entire heavens from pole to pole. The region of sky to be covered in Peru extends from—20° to the South Pole, and in the course of the various researches this region will have been covered four times by the photographic telescope. All the plates taken in Peru are sent to the Harvard Observatory, and are there examined as above described. Indeed, many of the third-type stars spoken of above have been discovered on these southern plates. The records of two valuable original observations made at the Chosica Station by Messrs. S. I. & M. H. Bailey have also been reduced, catalogued, and prepared for the printer by the Draper Memorial women assistants.

The examination of the plates, as above described, by no means

comprises the whole work of these women assistants. In addition to this they record their observations, reduce the co-ordinates of objects examined, identify the objects photographed with the stars in various catalogues, and finally check the results by a direct comparison of the chart with the photograph. The "Draper Memorial Catalogue" (published in the Harvard College Observatory Annals, Vol. xxvii.) is a catalogue of the spectra of 10,400 stars (involving the measurement of 28,266 spectra) giving positions for the year 1900. Yet ample as this printed catalogue is, it by no means contains all the records made in preparing it. The copy which went to the printer was naturally less full than the manuscript records. Three catalogues were made, in fact, before the copy was sent to press; and the printed catalogue contains only about one-tenth of the records used in preparing it.

Besides the "Draper Memorial" work, four other Harvard Observatory investigations have been published with the aid of the women assistants.

1. The catalogue of 1,000 stars within 1° of the North Pole (of these only forty are in other catalogues.)

2. A study of the Pleiades. This group will probably always be used by astronomers as a test and means of comparison with the work of their predecessors. The Harvard Observatory aim is to furnish a measure of photographic brightness of a portion of the stars in this group, so that the results reached by other observers may be reduced to a uniform scale.

3. Trails of equatorial stars. Here the object is to determine the photographic intensity of all bright stars within two degrees of the equator

4. The enumeration of all the nebulæ photographed in a given portion of the sky. This investigation shows the probability of a marked addition to the number of known nebulæ. Photography has already greatly increased the limits of the nebulæ in Orion. A few years ago, Prof. W. H. Pickering found this nebulous region to include the sword handle, and more lately it has been found to include a wide area extending north and south from this.

Several subsidiary investigations similar to those already begun in the "Draper Memorial" work, will be undertaken at the Harvard

Observatory when the Bruce telescope is completed. This telescope has been provided at the cost of $50,000, by Miss C. W. Bruce of New York. This photographic telescope, with a focal length of eleven feet, will have an objective of about twenty-four inches, and the object glass will be a compound lens of the style known as "portrait lens." This telescope will furnish a large amount of material, and will photograph stars of the seventeenth magnitude or fainter. As the lenses are now in the hands of the Clarks for polishing, it will doubtless be mounted within a year. Miss Bruce, who has a deep interest in astronomy, has made more than one substantial gift to encourage workers in this science. The sum of $6,000 was lately expended by her in awards to various astronomers who had achieved distinction. Mrs. Draper, too, in addition to the large amount of money expended by her on the "Draper Memorial," has founded the Henry Draper Medal of the National Academy of Sciences, to be awarded for distinction in solar physics.

Although in practical astronomy the field for woman's work is a wide one, the number of paid positions for workers in this field is naturally limited. Yet the success of the Harvard experiment of training a corps of women assistants has been so marked, that it is to be hoped that other observatories may follow this example. As the resources of the various observatories are increased by the liberality of the people interested, like Mrs. Draper and Miss Bruce, in encouraging the development of astronomy, it may not be too much to expect to see larger numbers of women among the observatory assistants. Not all women are capable of working in this field, for the work demands special mental qualities. Mrs. Fleming has an eye remarkably keen in making measurements, a mind unusually alert in observing, and an executive ability so marked that it has gone far toward insuring the success of the "Draper Memorial" work. Mrs. Fleming is a native of Dundee, Scotland, where she taught for five years, and passed successful examinations in this capacity. Her father had strong scientific tastes, and was the first man in Dundee to take a practical interest in introducing the daguerreotype process into that city. Miss Maury, also, has marked scientific ability. She is a granddaughter of that Lieutenant Maury whose meteorological work has been of infinite value to seamen

on the Atlantic; she is a neice of Dr. Henry Draper, and before coming to Cambridge was graduated from Vassar College.

Mrs. Fleming's brief reports of discoveries made by her are sent to the *Astronomischen Nachrichten*, and other astronomical journals, over the simple signature, "M. Fleming;" but her work is well-known to astronomers as that of a woman. The extent to which it is appreciated may be judged by an extract from a review which appeared last October in *The Observatory*, the regular publication issued at the Royal Observatory, Greenwich, England:

"It would be difficult to say too much in praise of the zeal and skill with which the great work (the catalogue) has been accomplished. The name of Mrs. Fleming is already well known to the world as that of a brilliant discoverer, but the present volume shows that she can do real hard work as well."

Of the "Draper Memorial," it may be said that no scientific man ever had a nobler memorial than this. The catalogue itself is unique. In the words of a recent review above quoted:

"Hitherto catalogues have been made of the positions and geometrical characteristics of nebulæ; but a general index to the physical nature of 10,000 objects is a novelty of the first importance, and cannot well fail of its avowed object."

WOMEN IN PHILANTHROPY, CHURCH WORK, HOME MISSIONS AND CHARITIES.

"For one woman who affronts her kind
By wicked passions and remorseless hate,
A thousand make amends in age and youth,
By heavenly pity, by sweet sympathy,
By patient kindness, by enduring truth,
By love supremest in adversity."

WOMAN has always been the leader in philanthropic and Christian enterprises. The doors of benevolent effort have always opened at her approach. Brief mention only can be made in this volume of some of the most important charities started and guided by her helping hand.

Miss Frances E. Willard, whose name has become almost synonomous with the word philanthropy, states with convincing facts the "Progress of Woman."

Mrs. Mary A. Livermore, tells the pathetic and patriotic story of "The Work of Women during the War."

Mrs. Amelia S. Quinton, relates with authoritative information the "Work of Women for the Indians."

Mrs. J. C. Croly, describes the "Women's Clubs of America," revealing the surprising growth of this movement; and Mrs. J. Ellen Foster presents the "Influence of Women in American Politics," with vigorous force.

Miss Grace H. Dodge, gives an admirable exposition of "Working Girls' Clubs," and Mrs. Frances J. Barnes, contributes interesting details of the work of "Young Women's Christian Temperance Societies.

In connection with notes of Church Work, Missions, Hospitals, and other charities, Sarah Dubois furnishes a brief sketch of Mrs. Doremus, "The Mother of Missions," and Miss L. Elizabeth Price vividly outlines the unselfish ministrations of Dorothea Dix. Mrs. Charles Henrotin touches upon salient points of character in her sketches of two women of the West, and in this Department of the Souvenir statistics of various lines of philanthropic work are briefly stated.

Miss Frances E. Willard.

CHAPTER XXIX.

WOMAN'S PROGRESS.

BY FRANCES E. WILLARD.*

CONSIDER the fact that more than eighty-two per cent. of all our public school teachers are women; that over 200 colleges have now over 4,000 women students; that industrial schools for girls are being founded in almost every state; that hardly a score of colleges in all the nation still exclude us, and that these begin to look sheepish and speak in tones apologetic, while the University of Pennsylvania was lately opened, Barnard College in New York is the annex to magnificent Columbia, and the Methodist University of Washington, D. C., the Leland Stanford and Chicago Universities, with countless millions back of them, are, in all their departments, including divinity, to be open to women. Reflect that we are admitted to the theological seminaries of the Methodist, Congregational and Universalist communions; that the Free Baptist and several other churches now welcome women delegates to their highest councils, while we vote in the local assembly of almost every church in christendom, except the Catholic; and that, while some of us were rejected as delegates by the General Conference of the M. E. Church in 1888, that body submitted the question to a vote of 2,000,000 Methodists, and sixty-two per cent. of those "present and voting," declared in favor of complete equality within the "Household of Faith."

Besides all this, remember that the order of deaconesses is now recognized in the Episcopal and Methodist churches, and is practically certain to be within this year by Presbyterians; that a simple, reasonable costume is ensured to those who enter upon this vocation,

*President World's and National W. C. T. U. Philanthropist and Author.

and they are to be cared for in sickness and age, thus being at one stroke relieved of a lifetime's care in return for their service to humanity. Pass in review the philanthropies of women—involving not fewer than sixty societies of national scope or value, with their hundreds of state and tens of thousands of local auxiliaries both North and South, and the countless local boards organized to help the defective, dependent, and delinquent classes in town and city (all of whom would be stronger if each class were correlated nationally); study the "college settlements" or colonies of college women who establish themselves in the poorer parts of the great cities, and work on the plan of Toynbee Hall, London; think of the Women's Protective Agencies, Women's Sanitary Associations and Exchanges, Industrial Schools and Societies for Physical Culture, all of which are but clusters on the heavy-laden boughs of the Christian civilization, which raises woman up, and with her, lifts toward heaven the world.

Contemplate the Women's Foreign and Home Missionary Societies, relative to which an expert tells us that the first was "organized about a quarter of a century ago, and now most of the denominations have both associations, with a contributing membership of about one and one-half millions. They circulate about 125,000 copies of missionary papers, besides millions of pages of leaflets. They hold at least a half-million missionary meetings every year, presided over by women, the addresses made and papers read by the sisterhood that, forty years ago, would no sooner have thought of doing such a work than they would of taking a journey to the moon. They raise and distribute about two millions of money every year, and these several boards scan each little investment with as much care as if a fortune were to be made in discovering an error in the accounts."

Marshal in blessed array the King's Daughters, 200,000 strong, with their hallowed motto, "In His Name;" the Society of Christian Endeavor, with its immense contingent of women; reflect that a woman spoke before the Catholic Total Abstinence Society, at its late meeting, in the presence of distinguished prelates of that church, which, while beyond most others utilizing the money, devotion and work of women, is most conservative of all when

their public efforts are concerned. Remember the pathetic figure of our beloved little Pundita Ramabai as she stood pleading the cause of high-caste Hindoo widows upon our platforms a few years ago, and rejoice that in her school at Poona the dream is coming true.

Surely time has neither been "killed" nor "spent," but blessedly *invested* by all these shining marks of "women at work" for God and for humanity.

Every woman who vacates a place in the teachers' ranks and enters an unusual line of work, does two excellent things: she makes room for someone waiting for a place and helps to open a new vocation for herself and other women. In view of this, consider what it means to all of us, that women have now taken their places successfully in almost every rank from author and artist, lecturer and journalist, to dentist and barber, farmer and ranchman, stock-holder and steam-boat captain.

Concerning this tremendous evolution, I tried in vain to get the footings of the late United State Census.

Statistics give 5,500,000 women as the number who earn their own living by industrial pursuits in Germany; 4,000,000 in England, 3,750,000 in France, about the same number in Austro-Hungary, and in America, over 2,700,000.

This much I can give of my own knowledge in the way of detailed statement concerning women's work: The Women's Temperance Publishing Association, Chicago, with its annual issue of from 120,000,000 to 125,000,000 pages, an institution in which women own all the stock, constitute the Board of Directors, do all the editing, and a woman, Mrs. F. H. Rastall, is the business manager and handled in her first year of service in that position over $200,000.

Women, led by Mrs. Matilda B. Carse, have erected in Chicago a temple costing $1,100,000, not for show and not for glory, but to afford by its rentals the wherewithal to carry on their work of philanthropy and reform throughout the nation. Societies of women are now very generally planning for buildings of their own in leading towns and cities.

The business women of the country have a first-class journal under the care of Miss Mary F. Seymour, 38 Park Row, New York, and

The Woman's Journal, Boston, and *Woman's Tribune*, Washington, are, with *The Union Signal*, of Chicago, the *Church Union*, of New York, and *The Home Maker*, edited by Mrs. J. C. Croly, (Jennie June), the guiding journalistic lights of our advance.

Recently, in Gotham, women have formed a society for political study, and have organized the Ladies' Health Protective Association in that untidy town. In several states they have engineered laws through the legislature whereby women physicians have positions and salaries in several State institutions. Women have also, and notably within the last three years, secured laws for the better protection of their own sex; have immeasurably increased the property rights of married women and their rights to their children under the law; have obtained appropriations for reformatories for women and homes for those morally degraded.

Women are now on the county and city school boards of Chicago; they are sanitary inspectors in that municipality; they are police matrons in nearly all our large cities, and even London is moving in the same direction; they have been delegates to the Prohibition Party's National Convention, and to the recent great convention of the Farmer's Alliance in Ocala, Fla.; while in the late Presidential campaign, Republican clubs of women were organized by a national committee, the Democratic party being the only one that has not yet nationally given token of marching with the age in which it lives.

For the first time in history, the World's Fair has a separate commission of women provided and provided for by the United States Government, and, to crown all, two dauntless women have spun around this little planet in about ten weeks, while the prospect is that, by air-ship, we shall all spin around in five days, or thereabouts, within the next decade.

The air of these last days is electric with delightful tidings. In New York City, such leaders as Mary Putnam Jacobi and Mrs. Agnew have rallied around Dr. Emma Kempin, the learned lawyer from Lausanne, and are helping to make it easier for women to enter the learned profession that has been most thickly hedged away from them. In Baltimore, Miss Mary Garrett, the most progressive

woman of wealth that our country has produced, leads the movement that will yet open John Hopkins University to us, and has already mortgaged its medical college to the admission of women. In the recent National Convention of Public School Teachers, women were made vice-presidents for the first time, and given an equal voice in all proceedings, while the International Sunday-school Convention, that meets but once in three years, made a similar advance, and the Christian Endeavor Society, that has enrolled in the last ten years over 750, 000 men and women, places the sexes side by side in all its purposes and plans. On the platform of the Massachusetts Women Suffragists, two weeks ago, sat, and in its programme participated, ladies representing the alumnæ of Mount Holyoke College, no longer a "Female Seminary," be it thankfully observed; also Vassar and Wellesley; a tableau that in view of inherent college conservatism, could not have been furnished for our rejoicing eyes, had not the disinthralment of women become a most respectable and already a well-nigh triumphant reform.

Compare the significance of that spectacle with the first announcement by Mrs. Emma Willard in 1819, when she submitted to the New York Legislature her plan for the higher education of girls—the very first on record in this country—but emphatically declared that she wished to produce no "college-bred females," and that there should be no "exhibitions" in her school, since "public speaking forms no part of *female* education."

Seeing those three wise college women seated in Tremont Temple beside Lucy Stone two weeks ago, one could hardly believe that, as Mrs. May Wright Sewall tells us, Harvard College was founded 153 years before the slightest provision for the education of girls was made by Massachusetts; or that, for 135 years after public schools were established in Boston for boys, girls were not even admitted to learn reading or writing "for a part of the year." It has taken sixty years so to dignify and individualize woman as to make of words accepted once, epithets that refined natures now discard.

Now let us widen the outlook to its utmost and see what forty years have wrought along the picket line of our advance—actual participation in the government. Nineteen thousand women voted

in Boston alone on a decisive school question, in 1888, and in a driving snow-storm. Women have the ballot now on school questions in twenty-two States, have municipal and school suffrage in Kansas and Oklahoma; while by constitutional enactment, ratified by a vote of eight to one among the people, they are fully disinthralled in the Free Mountain State of Wyoming. Well sang a woman of that happy commonwealth on the day of its admission to the family of States.

The first republic of the world
Now greets the day, its flag unfurled
To the pure mountain air.
On plains, in canyon, shop, and mine,
The star of equal rights shall shine
From its blue folds, with light divine—
A symbol bright and fair.

John Bright said that agitation is but "the marshalling of a nation's conscience to right its laws," and in this large view every patriotic woman must perceive her duty to be made willing to vote if she is not so already. The new United States Senator from Kansas put the point pithily in a recent speech. He said:

"At the dawn of the twentieth century the United States will be governed by the people that live in them. When that good time comes, women will vote and men quit drinking."

Mrs. Mary A. Livermore.

CHAPTER XXX.

THE WORK OF WOMEN DURING THE WAR.

BY MARY A. LIVERMORE.*

THE great uprising among men in April, 1861, who ignored party and politics, and forgot sect and trade, in the fervor of their quickened love of country, was paralleled by a similar uprising among women. The patriotic speech and song which fired the blood of men, and led them to enter the lists as soldiers, nourished the self-sacrifice of women, and stimulated them to the collection of hospital supplies, and to brave the horrors and hardships of hospital life.

If men responded to the call of the country when it demanded soldiers by the hundred thousand, women planned money-making enterprises, whose vastness of conception, and good business management, yielded millions of dollars to be expended in the interest of sick and wounded soldiers. If men faltered not, and went gaily to death, that slavery might be exterminated, and the United States remain intact and undivided, women strengthened them by accepting the policy of the Government uncomplainingly. When the telegraph recorded for the country "defeat" instead of "victory," and for their beloved "death" instead of "life," women continued to give the Government their faith, and patiently worked and waited.

The transition of the country from peace to the tumult and waste of war, was appalling and swift, but the regeneration of its women kept pace with it. They lopped off superfluities, retrenched in expenditures, became deaf to the calls of pleasure, and heeded not the mandates of fashion. The incoming patriotism of the hour swept them to the loftiest height of devotion, and they were eager to do, to bear or to suffer for the beloved country. The fetters of caste and

* Author of "My Recollections of the War," etc.

conventionalism dropped at their feet, and they sat together, patrician and plebeian, Protestant and Catholic, and scraped lint, and rolled bandages, or made garments for the poorly-clad soldiery.

An order was sent to Boston for 5,000 shirts for the Massachusetts troops at the South. Every church in the city sent a delegation of needle-women to "Union Hall," heretofore used as a ball-room. The Catholic priests detailed 500 sewing-girls to the pious work. Suburban towns rang the bells of the town halls to muster the seamstresses. The plebeian Irish Catholic of South Boston ran the sewing-machine, while the patrician Protestant of Beacon Street basted, and the shirts were made at the rate of 1,000 a day. On Thursday, Dorothea Dix sent an order for 5,000 shirts for hospitals in Washington. On Friday they were cut, made, and packed, and were sent on their way that night. Similar events were of constant occurrence in every other city. The zeal and devotion of women no more flagged through the war than did that of the army in the field. They rose to the height of every emergency, and through all discouragements and reverses maintained a sympathetic unity between the soldiers and themselves that gave to the former a marvellous heroism.

At a meeting in Washington during the war, called in the interest of the Sanitary Commission, President Lincoln said: "I am not accustomed to use the language of eulogy. I have never studied the art of paying compliments to women, but I must say that if all that has been said by orators and poets since the creation of the world in praise of women, was applied to the women of America, it would not do them justice for their conduct during this war. I will close by saying, God bless the women of America."

It is to the honor of American women that they confronted the horrid aspects of war with mighty love and earnestness. They kept up their own courage and that of their countrymen who periled health and life for the nation. They sent the love and impulses of home into the extended ranks of the army, through the unceasing correspondence they maintained with "the boys in blue." They planned largely, and toiled untiringly, and with steady persistence to the end, that the horrors of the battle-field might be mitigated, and the hospitals abound in needed comfort. The men at the front were

sure of sympathy from the homes, and knew that the women remembered them with sleepless interest.

After the battle of Antietam, where 10,000 of our own wounded were left on the field, besides a large number of the enemy, the Sanitary Commission distributed "28,763 pieces of dry goods, shirts, towels, bed-ticks, pillows, etc.; 3,188 pounds of farina; 2,620 pounds of condensed milk; 5,000 pounds of beef-stock and canned meats; 3,000 bottles of wine and cordials; 4,000 sets of hospital clothing; several tons of lemons and other fruit; crackers, tea, sugar, rubber cloth, tin cups, chloroform, opiates, surgical instruments, and other hospital conveniences."

After the battle of Shiloh, in the West, where nearly as many wounded men were left on the field as at Antietam, the commission distributed "11,448 shirts; 3,686 pairs of drawers; 3,592 pairs of socks; brandy, whisky, and wine; 799 bottles of porter; 941 lemons; 20,316 pounds of dried fruit; 7,577 cans of fruit, and 15,323 pounds of farinaceous food.

Whence came these hospital supplies, or the money for their purchase? They were gathered by the loyal women of the North, who organized themselves into more than 10,000 "aid societies" during the war, and who never flagged in their constancy to the cause of the sick and wounded soldier.

As rapidly as possible, "branches" of the United States Sanitary Commission were established in Boston, New York, Philadelphia, Cincinnati, Chicago and other cities—ten in all. Here sub-depots of sanitary stores were maintained and into these the 10,000 Soldier's Aid Societies, composed of women, poured their never-ceasing contributions. The supplies sent to these ten sub-depots were assorted, repacked, stamped with the mark of the commision, only one kind of supplies being packed in a box, and then a list of the contents was marked on the outside. The boxes were then stored, subject to the requisitions of the great central distributing depots, established at Washington and Louisville. Through these two cities, all supplies of every kind passed to the troops at the front, who were contending with the enemy.

For these were needed immense sums of money, and the latent business abilities of women then manifested themselves. They went

to Washington and competed with men for government contracts for the manufacture of army clothing, and obtained them. When their accounts and their work were rigorously inspected by the War Department they received commendation and were awarded larger contracts. They planned great money-making enterprises, whose largeness of conception and good business management yielded millions of dollars, to be expended in the interest of the sick and wounded soldiers.

The last two of the Colossal Sanitary Fairs, held in New York and Philadelphia, yielded respectively, $1,000,000 and $1,200,000. Women were the creators, the inspiration and the great energizing force of these immense fairs, and also, from first to last, of the Sanitary Commission. Said Dr. Bellows: "There was nothing wanting in the plans of the women of the Commission, that business men commonly think peculiar to their own methods." Men awoke to the consciousness that there were in women possibilities and potencies of which they had never dreamed, and when the war ended, they were willing to accord to them opportunities and privileges hitherto refused. Then began the great movements for the education of women, the enlargement of their sphere of work, their entrance into public life, and the repeal of laws that heretofore had blocked their way, which has glorified the latter half of the nineteenth century.

In the very beginning of the war, the need of women nurses in the army hospitals was so apparent that Secretary Cameron commissioned Dorothea Dix to detail women as nurses, and it was expected that their names would be placed on the army pay-roll. Later, his successor, Secretary Stanton, empowered Mrs. Jane C. Hoge and Mrs. Mary A. Livermore, associate members of the United States Sanitary Commission, who were residents of Chicago, to detail women nurses to Western hospitals. The same authority was bestowed on the United States Sanitary Commission and on the St. Louis Branch Commission. Hundreds of women served in the hospitals, on the transports, in camps and on battle fields, all detailed for six months or longer, and many working through the whole period of the war.

At the close of the war, an examination of the books of the various commissions, sanitary, Christian, State, public and private, was made

by experts, who reported that the aggregate of the benefactions of these various organizations, in money and supplies, was about $54,000,000, all voluntary contributions from the people. Of this amount more than half passed through the agencies of the Sanitary Commission, and was mainly collected by women. Of what other nation can it be said that "its women developed a heavenly side to war?"

CHAPTER XXXI.

WOMEN'S WORK FOR INDIANS.

BY MRS. AMELIA S. QUINTON.*

PRIOR to the year 1879 the condition of the Indian race in the United States had not won the attention of the nation at large, nor had it even gained the interest of any considerable proportion of the church membership. Missions at various points among Indians were indeed prosecuted, and their needs, as well as the success of work among them, had deeply stirred the missionaries and those who sustained or sympathized with them, but the number of these two classes was a small minority in the churches. Great political wrongs and oppressions long existing were still in vigorous operation, but were known to comparatively few and could not therefore take hold of the popular mind. A wave of righteous indignation had now and then in a community, section or church followed some extraordinary cruelty, but this led to no lasting or efficient protest. Even so flagrant cases as that of the slaughter by soldiers under orders, of 173 Piegans in Montana, ninety of them women and fifty children under twelve years of age,—on mere allegations of hostilities; the Sand Creek massacre of Indians, a deed which, as Bishop Whipple said, would have disgraced a tribe in Central Africa; the expulsion by military force of the Poncas from their own lands in Nebraska; the fraudulent possession by a dozen white men of more than 90,000 acres of land really belonging to the Indians of Round Valley, Cal.; the confiscation of the property of the friendly, loyal Sisseton and Wahpeton Sioux, and their indiscriminate punishment along with the hostile Sioux, were known to few individuals, and had made no real impression on our comfortable and prosperous nation. Rings of selfish

*President of The Women's National Indian Association.

Mrs. Amelia Stone Quinton.

politicians, in both the West and East, portrayed situations more or less true among Indians,—frequently seeming to plead for them,—secured the passage of Acts of Congress bearing grants and appropriations and manipulated these, and other public funds and lands, in their own interest, with unblushing effrontery.

Nine hundred treaties had been made with Indians by our government and not one, as we have often been told by eminent public men, was ever kept by us or first broken by Indians. As expressed in "Our Work," a late publication of The Women's National Indian Association, it was at that date "Not a crime in law to kill an Indian, for he had no rights which the white man was bound to respect. He was still subject to enforced removals from his own land; he was constantly robbed; the United States Indian agent had despotic power over him and could suspend all trade on the reservation, could suspend the chief, and drive off or arrest all visitors whose presence he might not approve or desire. The Indian could not make contracts; he could not himself sell anything he could raise or manufacture, except to the trader appointed by government; he had no legal title or interest in the annual productions of the soil; he was banished to wild reservations, and required to farm where farming was impossible even to instructed farmers, and at the same time he was deprived of arms and ammunition for hunting, and was then forbidden to leave the reservation! The white man supplanted him in trapping and hunting, in the seal and salmon fisheries of the Pacific coast, and, though the Indian was a natural herder of cattle, it was made a felony for him to sell them. Our nation practically prohibited all lines of work natural to him, and falsified its promises to furnish him means for farming, the one kind of labor prescribed and insisted upon. There was ceaseless oppression, and these crimes burn with a lurid light in all the records of our dealings with Indians.

Such a state of affairs could not last in a Christian nation. It was but a question as to who should so clearly see and so deeply feel these cruel facts as widely to make them known, to publish them to the people and thus move the heart of the humane, waken the public conscience, and summon the soul of the church to the righteous reform needed. And God had prepared his instruments. A body of women lived who should respond to the call, as was believed, when

by human lips it should come, and the story of their uprising was the sequel of this faith. The story resembles that of all moral movements that come in 'the fulness of time' to manifest themselves as a part of the divine programme of the world's redemption.

Earnest women of consecrated purpose everywhere responded to the appeals made, many of them well-known in Christian work, and in the social and literary world. A catalogue of the officers and members would include the names of wives, sisters and daughters of judges, statesmen, savants, and of bishops and others eminent among the clergy, and of not a few who bear honors in their own right. All have done noble and effective service for the long-neglected red man, and this from a sense of loyalty to national honor, of compassion for human suffering, from a deep sense of obligation to make at least an acknowledgment of the atonement due for the unspeakable wrongs of the past, and from the conviction of covenanted duty to win our native heathen to Christian faith and living.

The new popular movement was begun in the spring of 1879 by a volunteer committee of two ladies who, with the help of the friends they won to aid them, sent out 7,000 petitions which, in a roll 300 feet in length, containing the signatures of 13,000 citizens, was presented to President Hayes at the White House, and to the House of Representatives, February 14, 1880. This petition said: "We, the undersigned men and women of the United States, resident in or near——, do most respectfully but most earnestly request the President and the Houses of Congress to take all needful steps to prevent the encroachments of white settlers upon the Indian territory, and to guard the Indians in the enjoyment of all the rights which have been guaranteed them on the faith of the nation."

In May 1880 two other ladies were added to the volunteer committee, though the four did not meet as a committee until the following December, the two continuing their work meantime. During the summer of 1880 a second petition was prepared and circulated in every state and territory, and when in December the committee of four met, four others, invited, joined them and the Central Indian Committee was organized. These eight ladies were Miss Mary L. Bonney, the senior principal of the Chestnut Street Female Seminary, of Philadelphia—later the wife of Thomas

Rambaut, D. D., LL. D.—who originated the interest, and who provided for most of the expense of the early work; Mrs. Amelia S. Quinton, the general secretary from the first month; Mrs. George Dana Boardman, that day elected treasurer; Mrs. M. J. Chase; Miss Frances Lea; Mrs. Joshua R. Jones; Mrs. Margaretta Sheppard, and Mrs. Edward Cope.

The second petition, from all the states, and with more than 50,000 names appended, and the memorial letter, were carried by the chairman and secretary to Washington, and were presented by Senator Dawes of Massachusetts in the Senate January 27th, 1881, and a few days later in the House, by Hon. Gilbert De La Matyr. The memorial letter of that date, though like the petition still asking for the observance of treaties, began to foreshadow the new Indian policy which was soon after asked for by the association. This letter said: "Finally your petitioners would express the earnest conviction that the nation which has spent $500,000,000 on Indian wars growing out of the *violation* of treaties, can best afford to make it to the interest of the Indian tribes among us *voluntarily* to become citizens of the United States and not by the coercion of Acts of Congress."

In June, 1881, the first written constitution was adopted, an executive board was elected, and, with Miss Bonney as president, and the addition of new members, the society became The Indian Treaty Keeping and Protective Association. During the summer "associate committees" in cities of central and western New York were found, in the autumn public meetings were inaugurated, and State committees in New Jersey, Connecticut, Rhode Island and Massachusetts were secured by the general secretary, these latter being reorganized as permanent auxilaries early in 1882, when new ones were also gained in other states. The third petition signed by 100,000 citizens, and presented February 21, 1882, to President Arthur, and later by Senator Dawes in the Senate, was as follows: "We the undersigned men and women of these United States do most respectfully, but most earnestly pray our President and your honorable body:

1. "To maintain all treaties with Indians with scrupulous fidelity until these compacts are modified or abrogated by the free and well

considered consent of the Indian tribes who are also parties to these treaties.

2. "That since the number of Indian children within the limits of the United States does not probably exceed 60,000, or one-third the number of children in the public schools of some of our larger cities; and since treaties with many tribes already bind our government to provide a teacher for every thirty Indian children among these tribes; therefore we pray that a number of common schools sufficient for the education of every child of every tribe may be provided upon their reservations, and that industrial schools also may be established among them.

3. "We pray that a title in fee simple to at least 160 acres of land may be granted to any Indian within the reservation occupied by his tribe when he desires to hold land in severalty, and that said land shall be inalienable for twenty years.

4. "We also earnestly pray for the recognition of Indian personality and rights under the law, giving to Indians the protection of the law of the United States for their persons and property, and holding them strictly amenable to these laws; also giving them increased encouragements to industry, and opportunity to trade, and securing to them full religious liberty."

The committee of ladies who presented this petition to President Arthur at the White House were Mrs. Joseph Hawley, wife of the Connecticut Senator, Mrs. Keifer, wife of the Speaker of the House, and the secretary of the association who was chairman of this committee. The debate in the Senate over this petition included western objection hotly stated, and the eloquent defence of the Massachusetts Senator whose work for Indians is immortal, and the report of the discussion filled several pages of the Congressional Record, and was widely circulated in leaflet form by the association. Soon after this date the name of the association was changed to The National Indian Association.

As will be seen important changes of views and policy were embodied in this petition of February, 1882, and these changes mark an era in Indian affairs. The first memorial was protective and prayed Congress to 'guard the Indians in the enjoyment of all the rights guaranteed them on the faith of the nation." The

second one further recognized Indian manhood, petitioning that treaties should not be violated, ignored or altered without "the mutual and free consent of both parties." The third memorial, while in its opening clause breathing the essential spirit of both the first and the second, prayed a new prayer in asking for universal Indian education, for lands in severalty, for Indian citizenship and the protection of law for all Indians, and this was the first popular plea for this radical change in the governmental treatment of our aborigines. The initial impulse of this movement had been an impassioned outcry for justice, and the faithful carrying out of stipulations supposed to be for the welfare of the Indian, but to the officer who prepared the petitions and other literature of the Association, and who read in public libraries and gained information in many other ways, it soon became clear that the treaties were often frauds, and that the reservation system was itself the greatest of all hindrances to Indian civilization. This conviction shaped the third petition, was embodied in press articles, with growing emphasis, was early shared by the most active women workers, and was soon the general opinion throughout the Association. Many things combined to prepare the way for the popular approval of this policy. Besides the influence of the reported work of devoted missionaries on Indian fields, the eloquent pleading of Bishop Whipple through the secular press had begun to waken new interest regarding the red man, and, before this third petition was published, another, a woman of genius, had been stirred to champion the human rights of the oppressed race. Six months after the beginning of the movement, whose evolution was the Women's National Indian Association, the attention of Helen Hunt Jackson was called to the subject of Indian wrongs, as she told the writer, by a conversation with an officer of the Indian Department of Government, and from her pen articles of thrilling interest soon moved the conscience of many to whom the Indian had previously been but an unknown barbarian. The dawning success of the experiment of Indian education opened in the East in 1878 by Capt. Pratt's first efforts among the Indian prisoners in Florida, and of his later enlarged work at Hampton, Va., were attracting attention. In June, 1881, the Association and its friends in Philadelphia first

heard the recital of Ponca wrongs from Mr. Tibbles, later the husband of Bright Eyes, whose addresses had already in New England won an influential hearing. All these, as well as the friends gained directly by the Association's work, were ready to swell the tide of appeal on behalf of our native Americans, and all at once approved or soon came to approve the policy outlined in the petition of February, 1882, while Senator Dawes had already warmly endorsed the growing thought of the second memorial and had said that it had suggested to himself new points for consideration. Thus by all these helps, as well as by the constant labors of Senator Dawes, the later wide petitioning of the Association, and the work of the Indian Rights Association, Indian manhood and womanhood came to be popularly recognized as entitled to the same rights and opportunities before the law as those of all other races throughout our national borders.

In the Summer after this third petition was presented in Congress, another exceptionally able worker, Miss Alice C. Fletcher, appeared on a Western reservation whither she had gone for scientific research, and there her personal observation and experience among Indians soon moved her to at least a temporary abandonment of ethnological study and turned her eastward to the National Capital where she wakened much thought among legislators, and later drafted a bill which, somewhat modified, became law, and under which she gave to the Omaha tribe lands in severalty before the Dawes Severalty Bill was written. The latter measure was however growing in the mind of the New England Senator, and the bill which bears his name, and which gave to all Indians the right to obtain lands in severalty and citizenship, became the law of the land in March, 1887. Of the new policy therein formulated by him he said, in a popular address still in print, that "it was born of and nursed by the women of this Association." His great service to their cause, his personal statements begining in January, 1881, as to the value of their work, expressed with enconiums which cannot be forgotten, form a cherished part of the society's records written and unwritten."

Near the close of 1883 from a generous courtesy to the then new Indian Rights Association, of gentlemen, organized by Herbert Welsh Esq., the association changed its name to The Women's

National Indian Association, and began preparation for the establishment of stations for pioneer missionary work in tribes unprovided with religious teaching and domestic instruction. The decision to add this work was made because it was ascertained that nearly seventy tribes and separated parts of tribes were yet without the Gospel, though in a land of fifteen millions of Christians, and also because of the conviction that the tide of right public sentiment was now so strong that land in severalty and legal rights would surely soon be given to Indians. Much earnest inquiry was made as to whether the permanent denominational societies might not divide this long neglected field among themselves and undertake this additional missionary work. To all such inquiries but one answer was returned, and that was that in these societies funds were wanting, and could not be gathered for the purpose without imperiling the missions already in hand. For a hundred years the unsupplied tribes had waited for the sin-lost assurance of God's love and reconciliation, and, that they might not die without this assurance, The Women's National Indian Association consecratedly determined to gather funds and begin the long neglected work of instructing them in Christian truths, and in home and industrial arts, and the divine blessing followed this decision. With trials and toils and with the usual hindrances and disappointments incident to all missionary work, and not more to theirs than to that of others among Indians, as the records show, these women persevered and have had occasion to rejoice in missions opened directly or indirectly by their labors at more than thirty stations, from 1884 to 1893. The plan adopted is to get land, by purchase or gift, to build the cottage and chapel, to establish workers in them, and, later, to give all to the permanent society by that date able and desirous to take the mission for permanent care. The stations have thus been transferred to the Episcopal, Presbyterian, Baptist, Methodist and Moravian Boards, and the work has led to a great increase in the general interest in Indian missions, as well as to a great increase in the number of stations. Scores of additional ones are still needed to fully provide for the whole unoccupied field. [See the Association's "Sketches of Delightful Work," 1893.]

Boxes of clothing and other goods, sometimes to the value of $3,000 in a single year, have also been sent to needy tribes, while the

very interesting department of Home Building by loan funds has given to probably 100 Indians neat, civilized homes in which a new Christian home life has been set up. Hospital work has been done at several points, and supplies of books, periodicals and many other helps, have been furnished by the eleven departments of the Association's practical activities.

The growth of the work, for that of an organization devoted to so small a class as our quarter of a million of Indians, has been marked, and branches, officers or helpers are now to be found in forty states of the Union. Miss Bonney, the first president of the Association, from a great pressure of duties in educational work resigned her office at the close of 1884, and the presidency of the accomplished Mrs. Mary Lowe Dickinson which followed was closed by ill health in 1887, since which date the writer, till then continuing the work of general secretary, has been continuously re-elected to the office. The funds expended for all purposes have reached of late $25,000 per annum, though not all used are ever fully reported in print.

To see as God sees, as far as human limitations permit, to share His moral perception, to judge with His judgment, is to act in harmony with His nature, and so to achieve, as nearly as may be, the perfect living, and to do the utmost that is possible towards moving others in the perfect way. For society to see as God sees would cleanse human nature of selfishness, would move every hand to helpful ministries, would lead the nations to righteous legislation and to the execution of the law of love alone. That vision made universal, penal law would disappear, as all occasion for it would cease, and statutes would become methods of love's working alone. It results then that He does most for man who gives by word or deed best exposition of the thoughts of God, and all history is one great chapter of proof of this truth. To recognize this, one need but note the many revolutions made in human society by the reception and just use of even one divine idea in ages of darkness. How thrones have crumbled and tyrants fallen when but a single soul has come to be the trumpet of a single thought of God; and how nations have moved from Stygian night into sunny morning when but one of God's thoughts, somewhere long hungered for, has risen upon them. And how many of these eras have come to earth since Miriam and her maidens sang

the illumination that was 'the root and offspring' of going out from the slavery of heathen thought into the inevitable worship of the God better known, though the thought led into an unknown land. How often, too, has woman's inspiration led the way, or clasped behind the throne the sceptred hand that, lifted by her lesser grasp, has opened a royal gate to a new age. Not by her greater inherited goodness or better brain has woman thus wrought, but because God makes her mother, growth-nourisher, love-parent to the world's mind, to guard, to watch, to feed, to lead its soul. The pages of this volume cite many illustrations of this divine vocation of woman, and of the gracious, if more veiled part she has borne in statesmanship. The annals of American life are rich with radiant portraitures of noble women who have shone not only in the home as mothers, wives or daughters of distinguished patriots, scholars, statesmen, but of many who in the great movements of the age have had a regal share in the divine work of uplifting moral standards, of pointing out sin as suicide; for love's sake daring to voice the cry of the oppressed, to utter God's protest against wrong and to appeal to Cæsar to right what Cæsar should. Such have overcome natural timidity by the mother impulse of protection, and the patriot motive of defense against foes, impelled by the conviction that injustice is the slaughter of a people, the destruction of a country. Such having had revealed to them beside the home altar or in the sick room the vision of God, hearing His whispers apart from life's turmoil, do but repeat His message after Him. So it is that the love of others, the protection of society, the God-given aspiration for the universal age of love have been women's inspiration in her share of labor for the world's help.

It was thus that woman's quick ear in the midst of busy work caught the wail from the far off prairies and the cry of many dusky Rachels mourning for their children perishing by the white man's arm, shuddering that their homes were no more shelters amidst the oncoming multitudes of the hard gold seekers of our race. The moral revolution followed, as women slowly, toilfully moved and gathered the first popular protests against the ghastly wrongs of our aboriginal race and organized work on its behalf years before any other society existed for this specific purpose. Christians had labored in Christ's name to send and give the Gospel to the tribes, and many

years of faithful work on lonely fields had resulted; but it was especially to women that the divine summons came to make known both to the church and popularly, through press and pulpit, and to government, the appalling political oppressions and wants of the red man, and to begin the public and importunate plea that he too might be permitted to stand as free as any other man, and be as safe in the "pursuit of life, liberty and happiness."

And now as result of the tide thus started, borne on by many forces, between 20,000 and 30,000 Indians have availed themselves of the privileges of the Dawes Severalty Law and are now free citizens of the United States. One-half the Indian children of the land are already in school, and provision for the rest will surely follow. Of the 250,000 Indians 200,000 are self-supporting by civilized avocations, and the seventy-one military posts, which a few years ago watched and controlled red men, are now reduced to ten. Civil service reform already controls the appointment of matrons, teachers, physicians, superintendents and assistant superintendents, and its spirit will doubtless soon control the appointment of the Commissioner of Indian Affairs, and the agents, briefly needed till the prerogatives of citizenship come to all Indians.

The work of appeal for all required funds; of watching against frauds in the further division of lands, and in all the measures needed; of securing the full protection of common law, long due, and the work of sending the truths of God's decreed redemption to the scores of still-waiting tribes, yet remains. In this unfinished labor surely patriotic and Christian women will loyally, promptly and nobly take their just share.

Mrs. J. C. Croly.

CHAPTER XXXII.

THE WOMAN'S CLUB MOVEMENT.

BY J. C. CROLY.*

THE growth of the Woman's Club in America is one of the marvels of the nineteenth century, which has produced so many marvels. Beginning as an experiment hardly more than twenty-five years ago, it has grown into a far-reaching and influential movement; not by the external forces it has employed, but by natural aggregation and the universal excellence of the character it developed and maintains. Beginning with a few small groups of quiet women, the interest has grown until it is estimated that there are 500 women's clubs in the United States, with an aggregated membership of not less than 50,000 women.

To properly estimate this advance it must be remembered that previous to this time there were no associated movements among women, outside the church, the suffrage and the anti-slavery cause, and these were combined with, if they were not controlled by men. Puritan influence aided the custom, and traditions of the ages in limiting women to a subordinate place, and keeping them "silent," in and out of the churches.

It is worth noting that the new movement was not in the nature of a revolt, but has been more like an awakening. The Central Club idea carried with it nothing belligerent—nothing antagonistic—nothing in the nature of a demand, or an assertion. Its spirit was simple unity, fellowship of one woman with another on a platform of professed ignorance and sincere desire to know.

The idea met with instant and growing response. It brought

*(Jennie June) Journalist and Author of "Talks on Women's Topics," "Three Manuals of Work," etc.

together women of all creeds—and no creed—women of diverse social position and environment—women of widely differing opportunities and degrees of culture, and made of them an harmonious body, every part of which is enriched by the contribution of each to the whole.

It is a curious fact that without concerted action, without direct means of communication one with another, all the clubs seem to have been animated by one common impulse, viz: the acquisition of knowledge, improvement in methods and the creation of higher standards of social and intellectual life. The story of one in this respect is the story of all, and is really the history of a great inspiration or rather the development of desire among women engaged mainly in domestic duties, for the exercise of mental faculty and the cultivation of a more intimate knowledge of vital questions and issues. This has been accomplished by an equally common determination to avoid those religious and political differences, which separate and antagonize common interests, and to cultivate on broad grounds, the spirit of unity and good fellowship.

This club idea of kinship and unity on the basis of womanhood alone is distinctly modern, at least, so far as any practical exemplification of it is concerned, and its inculcation has created a new social departure, and an active, many-sided social life, before almost unknown. Its glad recognition and acceptance can only be accounted for on the ground of its supplying an almost universally felt want. The hearts and minds of women absorbed in quiet duties had been starved by the meagre food afforded them; and the enlargement fed intellectual desire, and latent mental capacity, whose existence had hardly heretofore been acknowledged.

The results of this broader life have been of far greater importance even now, than could have been anticipated. Studies have been pursued by thousands of women, engrossed by other cares, with an ardor and a thoroughness which justifies the frequent appellation of the club as the "school" of the middle-aged women, as the "university extension" of the home. Knowledge of, and practice in business methods and parliamentary law have been acquired, a wider outlook obtained, and broader points of view from which to consider all subjects, both great and small. Incidentally prejudice has been removed,

and fellowship established between women of totally diverse opinions, habits, modes of thought, and social environment.

The change incident to club life is as apparent in communities as in individuals. In place of the old stagnation there is human and intellectual activity, of which the woman's club is usually the centre. It took many years to disabuse the public mind of the impression that the woman's club was not the old type of man's club, and that it was not a stronghold of festering discontent and agitation; but the total disassociation of the woman's club proper with all one-sided opinions, cliques, sectional, political, or religious, is beginning now to be understood, and the influence of these earnest, clear-minded groups, which draw no lines of separation, but pursue their several ways for their own improvement, and the betterment of the race, is beginning to be markedly felt.

What may be called the second period in the life of women's clubs and their growth into a movement, began with a call for a "Convention of Clubs," by Sorosis, the first exclusively woman's club in this country, to celebrate its twenty-first birthday. Up to this time, women's clubs, so called, though not always composed entirely of women, had only known an isolated life. They had little knowledge of each other, or of the extent to which such organizations had been formed; they had only a local history, local character, and local influence, and were as little understood as they were known, even by the majority of women.

In January, 1889, Mrs. Croly proposed that Sorosis celebrate its twenty-first birthday by a convention of clubs, and in accordance with this proposition the following call was issued:

"In March of the present year (1889), Sorosis, the Pioneer Woman's Club, attains its majority. It is proposed to celebrate its twenty-first anniversary by a convention of clubs, to meet in New York, on the 18th, 19th and 20th days of March next, and in pursuance of this object, a delegate from your club is cordially invited to be its representative, and assist by a report of your methods and their results in furthering the larger aims of the convention. These are, in brief:

1. The enunciation of the woman's club idea, and its point of departure from the society.

2. To obtain accurate data of the extent to which in twenty-one years club life has grown among women.

3. In what it consists, and how it differs from the club life of men.

4. The methods employed, and their operation.

5. The results obtained, and the prospect of the future.

6. The influences which women's clubs have exerted upon the communities in which they exist.

The associative life of women is now an established fact. Steady growth for twenty-one years, and the continued accessions to existing clubs have demonstrated it. This life has produced as its first flower a bond of fellowship to which every good club-woman responds.

Mrs. M. Louise Thomas, president Sorosis; Mrs. Wm. Tod Helmuth, chairman executive committee; Mrs. Ella Dietz Clymer, corresponding secretary; Mrs. J. C. Croly, chairman committee of correspondence for the convention.

Ninety-six clubs were addressed, and sixty-five responded by sending delegates. In pursuance of the "larger aims," a meeting of the delegates, with the local club, and its committees took place at the Madison Square Theatre, (kindly lent by Mr. A. M. Palmer for the purpose of the convention), on Wednesday, the 20th of March, to lay the foundation for a permanent federation. At this meeting a committee was appointed with power to draft a constitution, and present a plan of permanent organization, on a proposed basis of general federation, the following year.

The committee consisted of the following ladies: Ella Dietz Clymer, Jennie C. Croly, M. Louise Thomas, Charlotte Emerson Brown, Amelia K. Wing, Mary R. Hall and Sophia C. Hoffman, representing the New York Sorosis, the Woman's Club of Brooklyn and the New Century Club of Philadelphia.

This first convention of clubs, the ardent zeal and enthusiasm of delegates, the many-sided character it revealed in its reports of club work, and the desirability of giving voice to, and making history of this rapidly growing movement, suggested the idea of a journal devoted to literary and club interests. Such a periodical, with this avowed object, was begun in the Autumn of 1889, under the name of "The Woman's Cycle." A feature of it was a directory of clubs and record of club work, and it gave at once an immense impulse to

club life and work, while revealing to a larger public the nature and objects of this new, and almost unknown quantity, called Women's Clubs.

The first convention of the "General Federation" met by invitation of Sorosis, at Scottish Rite Hall in New Yerk, on April 23rd, 24th and 25th, 1890. It was presided over by Mrs. Ella Dietz Clymer, then president of Sorosis, and brought together the delegates from those clubs who had signified their intention of joining the General Federation.

Sixty clubs, representing eighteen different States, participated in this ratification convention, adopted a constitution, elected officers, found committees and established the General Federation of Women's Club's upon a permanent basis. An entire double number of the *Cycle* was devoted to the proceedings of this great organization gathering, and from that record is copied the following editorial comment:

"The significance of the recent gathering of representative women assembled to form a General Federation of Women's Clubs, has been felt to be so great as to justify the sacrifice of minor interests and the dedication of one enlarged issue of *The Cycle* to convention proceedings. Perhaps we owe an apology to those of our readers and subscribers who are outside the pale of women's club life, but we need only remind them of the failure of the general press and public to realize the force of the new club movement as a factor in modern progress, of the intellectual enlargement it has brought to women, of the faculties it has discovered and urged to exercise, of the stimulus it has given to an intelligent social life, without in the least detracting from the conscience put into the duties of wifehood and motherhood, to justify this action. It is, perhaps, impossible for men to understand the narrow groove in which the majority of women have been forced in times not long past, to live and move and have their being. The church did not help them in this respect, it only drew the lines of separation more distinctly. The club has revealed women to each other. It has established fellowship on purely human foundations, and opened the doors of a new heaven and a new earth, in which all differences are melted in a simple gospel of unity. It will not do anyone any hurt to read the proceedings of this convention, which

resulted in the organization of a federation, representing eighteen States of this Union. A federation on a purely peaceful basis, composed of homelike, lovable women—women who are delightful in their renewed youth, in their eagerness to know what there is that is interesting to be known, and who whatever their status, whatever their degree of cultivation, and some, like the president of the new federation, have studied Greek and graduated in all the "ologies," still find in the interchange of their club life food for mind and soul."

The constitution as adopted declared, "The object of the General Federation is to bring into communication with each other the various women's clubs throughout the world, in order that they may compare methods of work, and become mutually helpful."

The officers elected were: President, Mrs. Charlotte Emerson Brown, East Orange, N. J.; Vice-president, Mrs. May Wright Sewall, Indianapolis, Ind.; Recording Secretary, Mrs. J. C. Croly, New York, N. Y.; Corresponding Secretary, Miss Mary B. Temple, Knoxville, Tenn.; Treasurer, Mrs. Phœbe A. Hearst, San Francisco, Cal., and sixty-three vice-presidents representing as many different club organizations.

The Advisary Board was composed of Mrs. Charlotte Emerson Brown, East Orange, N. J.; Mrs. Ella Dietz Clymer, President of Sorosis, New York City; Mrs. J. C. Croley, Sorosis, New York City; Mrs. Amelia K. Wing, President of Brooklyn Woman's Club; Mrs. Fanny P. Palmer, President of Rhode Island Woman's Club; Mrs. Mary E. Mumford, President of New Century Club, Philadelphia, Pa.; Mrs. May Wright Sewall, President of Woman's Club, Indianapolis, Ind.; Mrs. Harriet H. Robinson, of "Old and New" Club, Malden, Mass.; Mrs. Mabel Smith, President of Woman's Club, Jamaica, L. I.

The General Federation was exceptionally fortunate in its choice of President. Mrs. Charlotte Emerson Brown was fitted by nature and education for its duties, and responsibilities. Understanding fully the many-sided character of the growing body with which she had to deal, and appreciating its possibilities, she devoted her entire time for two years to building up the General Federation on the broad lines of its inception, and educating the club sentiment to

which the formation of the General Federation had given a mighty impulse.

In the two years between the Organization Convention at Scottish Rite Hall in 1890, and the first Biennial Convention at Chicago in 1892, the Federation gained an aggregate membership of upwards of 200 clubs, representing a membership ranging from fifteen to five hundred, and some with outgrowths of many hundreds more. These clubs covered thirty-one states, and to the list must be added far-away India, with two Federated Women's Clubs; one in Bombay founded by a New York physician, Dr. Emma Brainerd Ryder, and one in Ceylon, also the result of Dr. Ryder's efforts, of which more must be said later.

This rapid growth was accelerated by the Federation system of organization. Under this method the president of a Federated Club became a vice-president of the Federation. A Federation correspondent was also appointed from each state, whose duty it was, and is, to act as the medium of communication between the individual clubs of her state or territorial area, and the Central Board, and furnish such information as may be needed, and by both in regard to each other. These correspondents are selected for their ability and devotion to club interests, and have proved most efficient.

The first biennial meeting took place in Chicago, by invitation of the Chicago Woman's Club, and was memorable.

The three days sessions were held in Central Music Hall, and brought together crowded audiences, composed of the best people of the great Western city. The Chicago Committee consisted of the following ladies:—Mrs. J. P. Harvey, Chairman, Mrs. James M. Flower, Mrs. Celia Parker Woolley, Mrs. Caroline K. Sherman, Mrs. Lucretia M. Heywood, Mrs. Elizabeth H. Ball, Mrs. Frances B. Smith, Dr. Lelia G. Bedell, Mrs. William Thayer Brown, Mrs. Geo. W. Huddleston.

The address of welcome was made by Mrs. Sarah Hackett Stevenson, M. D., President of the Chicago Woman's Club; the response by the President of the General Federation, Mrs. Charlotte Emerson Brown. Some features of the programme will give an idea of the objects, and work of the Federation.

Reports of States Committees of Correspondence; Report of

Committee of Club Methods; Report of Committee on Club Intercourse and fellowship; Papers, and discussion upon Helps and Hindrances in the organized work of women; A Symposium upon "Educational Problems," divided as follows; The Educational Influence of Women's Clubs; Club Women on School Boards, and Higher Education; Classic Study in our Public Schools; University Extension; The Kindergarten.

An evening was given to addresses by Mrs. Edna D. Cheney, and Mrs. Julia Ward Howe, and the closing address was made by Mrs. May Wright Sewall, the well-known Western Educator, writer, and club woman.

This skeleton of part of the more important features conveys no idea of the spirit of this brilliant assemblage of refined, intelligent, and studious women, whose leisure is devoted to intellectual exercise, and the cultivation of the higher faculties, but who are essentially home-lovers, home-keepers, and home-makers.

Better than the best papers were the "three-minute" discussions upon topics in which all were interested, and which were like sparks struck from an anvil in their vividness, and brightness.

Conventions however, are not movements, though they may give voice to them. The evidences of the growth of Women's Clubs into the dignity, and power of a movement appear, first, in their universality, second, in their unity, third, in the character of their results, and the influence exerted upon individual, and social life. Space does not admit of anything like a detailed account of the work of clubs, even in its more public aspects. In general terms it may truthfully be said to have changed the tone of whole communities, and raised it to a higher intellectual, and social level. It has taught women how to think, how to speak, how to act, for the best good of the community in which they live. It has made them acquainted with the best work, the best ideas, and the great thinkers of their own, and all times. It has taught them values, and proportion, and the historic continuity of events, thus forming a basis for a new conception of the philosophy of life, and duty, and destroying prejudice.

It has created schools, built libraries and made unnumbered towns and villages, formerly stagnant, centres of intellectual light and activity.

It would be easy to enumerate such important achievements as the building of club-houses and institutes, such as the "Athaneum," of Milwaukee, the "Proplyleum," of Indianapolis and the New Century Club-house of Philadelphia, the club-house at Grand Rapids and others. But after all, the best result of the work of women's clubs has been seen in the new life of the small towns, the movement in the stagnant waters of quiet village neighborhoods, in the uplifting influence of the higher thought and the fellowship established among women of totally distinct habits, ideas and opinions.

"Unity in Diversity" is the motto of the General Federation, and the central idea, sympathy with what one does not like, there being no modern, or club virtue in sympathy with what one does like.

Naturally there are great diversities in clubs in different neighborhoods, and different parts of the country, but they are usually differences of detail, not of basis or essential principle. A curious and predominant element in the woman's club idea is its flexibility and ability to lend itself to the needs of its locality and the growth of the membership. From the first it has been free and instinctively resisted all attempts to bind it to individual hobbies, convictions and opinions.

The objects have been mainly educational, and the creation of whatever was needed as aids and stimulus to a fuller, better and more rounded life. Some clubs have done more than others in philanthropic directions, particularly in the farther West, where organization for the benefit of women and children, and neighborhood improvement hardly existed until the Woman's Club created it. Among the outgrowths are Protective and Educational Unions; Provident Funds; Study Classes; Reading-rooms for the benefit of working-women, as well as social centres.

The Association for the advancement of women was the direct outgrowth of the Mother Club, and the Working Woman's Guild of Philadelphia, 1,000 members strong, of the New Century Club, of Philadelphia. The New England Woman's Club has done much philanthropic work. It started the movement in Boston, which resulted in placing women on the school boards, and established the diet kitchens. The features of the New England Woman's Club are

its classes and its Mondays. Its classes are formed of the members, under the direction of some one gifted in leadership, for the pursuit of various studies. Its Mondays are mainly social, and its "Teas" are famous.

The Chicago Woman's Club is one of the broadest, most active in the country. Its membership list numbers about 500 ladies, divided into seven departments. "Reform," "Home," "Education," "Art and Literature," "Philanthropy," "Philosophy and Science."

These departments are sub-divided into working committees, upon one of which every new member is expected to enroll herself when she enters the club. This system has made it a strong and active working club, for the member is "dropped" who does not interest herself in one of its departments.

The South has been slow in adopting the club idea, which found such ready recognition at the East and West. But it has had in New Orleans, since 1884, one of the best all-round clubs to be found anywhere. Energetic, and practical, it started many needed aids to improvement in social and industrial conditions, and opened its doors to representative women of all degrees, many of them self-supporting, who had been reared in affluence, and others anxious to learn the secret of their success.

The first club in Tennessee was the "Ossoli Circle" in Knoxville, but Memphis has now two active, progressive club organizations—The Nineteenth Century, and the Woman's Club of Memphis.

Georgia has in Columbus a Woman's Press Club which covers the State, and has won a name beyond it, by its inspiring leadership.

One of the most interesting outgrowths of club organizations are the "Union Clubs" in sparsely settled neighborhoods, where distances are great, and home duties exacting. One of these is the "Social Science Club, of Kansas and Western Missouri." The meetings are semi-annual, and the well prepared programmes, admirably classified and arranged, represent the work of nine committees. "Philanthropy and Reform," "Education," "Natural Science," "History and Civil Governments," "Art," "Archæology," "Literature," and "Domestic Economy." The work has been wide, thoughtful and painstaking; the result educational in the best sense.

The Woman's "Literary Union" of Portland, Maine, has many

features in common with the Western Association, but it is more compact, and does not cover so wide an area. Its single parts consist of organizations in nearer communication with each other and the main body. The Woman's "Literary Union" of Portland took the initial steps in forming a State federation for Maine, the first organized in the General Federation, although it will probably be followed by Massachusetts, the initial steps having been taken to that end.

I cannot close a sketch of this movement, necessarily limited and imperfect, without a mention of its far-reaching character.

A New York woman physician who accompanied the Hindoo Ramabai to India (Dr. Emma Brainerd Ryder) started a club in Bombay, as the only means of breaking into the spirit of caste so inflexible in the East. Into a club of fifty native and European women, which has grown to 250, she has gathered six different castes, the first time the caste spirit has been overcome. These women have found a new life. They have taken for a motto "THE WORLD IS MADE FOR WOMEN ALSO," and a similar club has now been started in Ceylon. Both have become members of the General Federation in this country, and have thus united the women of the East and the West.

A letter received from a member of a woman's club sums up its work as follows:

"A vigilant pronunciation committee is heard from before the meeting adjourns, and then the members go to their homes, happy in the consciousness that each one is watching the world with 140 pairs of eyes, and that little can happen in literature, politics, science or art that someone will not bag for the general feast."

An editorial in the Chicago *Inter Ocean* said of women and women's clubs, after the Biennial Convention:

"No one could have viewed the brilliant assembly in the spacious rooms of the Art Institute, Wednesday evening, without a buoyant feeling of pride in American womanhood. There is something impressive in the fact of a federation of 200 women's clubs, numbering a membership of nearly 30,000, representing the manifold interests of the home, of philanthropy, of reform, of education, of art and literature, of science and philosophy; and there is something inspiringly beautiful in the spectacle of numerous delegates from these

many clubs brought together by moral, intellectual and social affinities to confer with each other and to strengthen, by their united sympathies, the influences of the woman's movement, that is one of the glories of the end of the century."

"Chicago may count herself honored in this extraordinary gathering of notable women, the like of which was never seen here before. We have had women's conventions without number, and have seen conferences of women for the discussion of every subject under the sun; but this is the first time we have ever had an assembly of hundreds of gifted women with no special reform to agitate, but representative of all that is best in the moral-intellectual estimate of and incentive to human progress. In this concourse we see an emphatic and comprehensive demonstration of the aphorism that this is the women's century, since it is impossible to study the faces in which the animation of high ideals, resolute purpose and mental culture defines the purest beauty without experiencing the conviction that the uplifting and on-sending of the race of man in the individual, and of mankind in the mass, is no more the work of sex than it is of sect, and that in the great domain of life, woman has become co-equal and co-ordinate with man. In preceding centuries there have been instances of female sovereignty in various spheres without any general improvement of the condition of women."

The story is told of a lion passing a monument upon which was carved in relief a powerful man rending asunder the jaws of a lion, over whose prostrate body he stood triumphant. Said the lion "A man made that picture; had a lion made it, the position would have been reversed."

Women are now engaged in reversing centuries of pictures.

One of the strongest fears expressed in regard to the Woman's Club in the beginning was the fear that it would tend still more to the separation of the sexes. This result has not followed. On the contrary the facts seem to be quite the other way; club life is bringing men and women together.

The latest outcome of the Woman's Club is the mixed club of men and women, with higher standards than men's clubs have before known. But this would not have been possible had not women gained knowledge and experience in clubs of their own. In

its different phases, its all-round character, its stimulating and uplifting influences upon communities, the Woman's Club Movement may be fairly considered the most progressive and inspiring of this nineteenth century.

CHAPTER XXXIII.

THE INFLUENCE OF WOMEN IN AMERICAN POLITICS.

BY MRS. J. ELLEN FOSTER.*

THE foundation of this republic marks an era which may well be termed the American Renaissance.

Like its heroic predecessor, it touches every feature of the peoples' life. The breath of liberty vitalizes all powers of brain and muscle, heart and hand. Individual character, social conditions, community interests, education, labor, trade, commerce and government seek development and the harmonious adjustment of mutual relations according to the Golden Rule.

Applied science brings the forces of nature to man's service; applied economics gives honest labor its fair share of wealth produced; popular education makes all men equal competitors for all prizes; applied Christianity cares for the dependent classes and smooths the path for little children's feet.

Slowly—all too slowly for weary limbs and aching hearts, is being evolved the perfect humanity of which the stoic dreamed, the prophets spoke, and which the Gospel of Jesus made possible.

This evolution is pervaded by *woman's presence and influence.* There were heroic women in colonial days and in the revolutionary period. There were strong, true women who pioneered in the once new West. There were brave loyal women in the Civil War who followed the army to the field and in the hospital, or who did double duty at home, on the farm and in the shop that brothers and husbands might be free for the dreadful business of war.

When peace came, the women who had ploughed in the field,

* President "Woman's Republican Association of the United States."

Mrs. J. Ellen Foster.

sewed in the home, washed at the tub, scraped lint and made bandages for the wounds they could not save, and in every possible way had met the demands of the nation's agony, these same women, having learned the possibilities of their united ministrations outside home walls, took up the organization of missionary and temperance societies, and began reforms of many kinds; they built fountains for the thirsty and planted shade trees for the weary; they erected hospitals, orphan asylums, retreats in the cities, homes by the sea and on the hillside for waifs and overworked shop girls, established day nurseries and kindergartens for little children, and helped to endow colleges and universities for young men and young women.

In these works of charity, philanthropy and reform, woman's leadership is undisputed; but it is within a comparatively short time that these humane questions have demanded a place in the forum of legislative action and administration. With the growth of our population and its diverse character, numberless questions arise in the solving of which, women, as well as men, are greatly interested.

It is impossible for women to carry movements of social economies on their hearts and in their activities up to the point of the relation of these questions to the government and then suddenly let go their hold, and see these various objects of their solicitude lost in the whirlpool of political action where, being disfranchised, they have no recognized place. It is too late in the century for women who have received the benefits of co-education in schools and colleges, and who bear their full share in the world's work, not to care who make the laws, who expound and who administer them. This is why American women are coming more and more to think and act on political questions. It should also be remembered that in this country a large part of the *wage earners are women.* The questions of economics which are involved in the present industrial system affect them, and the wives and dependent children of men wage earners.

Some of us are deeply interested in the vital problems of modern American life.

We find ourselves in the midst of conditions which were very recently wholly European. Mixed populations in crowded cities and colonies of foreigners distributed through the country give rise to

apprehensive solicitude in the minds and hearts of intelligent women. It is not possible, neither would it be right, to attempt the wholesale exclusion of these foreigners.

They are children of the Heavenly Father, whom we call "Our Father." *The Anglo-Saxon has no title deed to American soil.* Nevertheless the Anglo-Saxon race in the United States cannot avoid the responsibility of its God-given opportunity to hold its appointed place of commander-in-chief of the hosts who contend for liberty, equality and fraternity within the constitutional limits of the popular sovereignty over which the stars and stripes float. The Anarchist cries "personal liberty," and hides blood-shed under his red banner. Loyal Americans make their boast in constitutional liberty, which alone guarantees stable government that can secure freedom to all.

George Washington said 100 years ago: "The preservation of liberty and the destiny of the republican model of government are justly considered as deeply, perhaps as finally, staked on the experiment entrusted to the American people." In this magnificent experiment *women are equally interested with men.*

Women who have been extensively engaged in securing legislative action for various educational, philanthropic and other interests, know from whom their chief support has come.

Is it any wonder that they judge parties by these fruits?

Moreover, intelligent women wish to know why certain trees bear certain fruits. They wish to know the principles of government which underlie the claims of the political organizations which ask popular support.

They will be helped by studying the genealogy of parties and the evolution of their policies.

Women want honest money and are willing patiently to follow the complicated questions of National finance.

They are interested in the condition of wage-earners in this and in other countries. In a general way they believe in "protection" or "free trade"; they should know the divergent theories of government on which these several systems of economics are based.

Women sorely feel the blight of intemperance, and the need of legislation against the liquor traffic, but it is vital to the protection of their homes and the general interests of good government that they

understand, not only what ought to be done, but also what are the limitations of party actions in the interests of any moral reform.

These and other questions march and countermarch on the stage of political history; women's interests from the begining have been inseparably associated with man's,—not only in the home and the church—but in the State.

This is why American women are more and more observant and active in politics.

The question often arises, is it wise to organize woman's political associations in order that certain reforms which many women desire may be through these agencies sooner secured? To this the thoughtful woman answers: all real reforms will be aided by the development of woman's political influence through organization; but questions of moral reform—as such—should be kept outside of *party* political action until the people through non-partisan agencies have secured so great popular support for these reforms that they may be safely championed by political parties. We believe it is harmful to a great question like the temperance question to be subjected to the varying fortunes of party politics. In a popular government—a government by the people—legislation in the interest of any reform can only be secured where a majority of the people—voters—desire it; and a much larger majority sentiment is required to enforce legislation than is necessary to secure it. *Party action should follow, not precede* the creation of a dominant popular sentiment.

It is politically wrong for a party to spend its energies and lessen its chances of success and consequent usefulness by resolving to attempt that which it cannot reasonably expect its adherents to support at the poles. Party leaders and platform builders may make mistakes, they may miscalculate the sentiment within their own ranks, but they should not knowingly invite defeat.

How then will these great reforms be accomplished? We answer, through moral reform and other associations.

The schools, the press, the platform and the pulpit educate and agitate; legislation little by little is secured through non-partisan measures. Then comes the machinery of the party and holds fast what has been secured through these other agencies. Party issues are made when the destructive agencies which always prey upon

society attempt to destroy what the people believe to be true and good; or when two diverse lines of political action in finance or economics contend for supremacy in legislation.

A clear distinction exists between the work of education and agitation which goes on all the while outside of party lines in the broad, grand field of philanthropic, humane and Christian effort, and the proper work of a party is to stand for that whereunto the people have attained. The former is a growth, the latter is a crystilization. A little clear thinking on this distinction will bring order out of confusion in thought and consequent action.

The country is wide and State conditions differ; no party can hold an absolutely uniform position on all questions, but the general trend of party policy and action should be the same everywhere.

A party should not follow every will-o'-the-wisp reform, but it should calmly and comprehensively study all existing social, economic and educational questions, and move forward for the people's good just as fast as the people will sustain it at the polls.

Faster than this, no party is justified in moving. A party lessens its power for usefulness whenever it attempts the impossible.

The history of the country shows that party leaders and lesser politicians have courage to act just in proportion as public sentiment is quickened and demonstrative; no other agency so develops public sentiment as the heart and brain and voice of woman.

The country needs the political work of women to-day as much as it has ever needed woman in any other work at any other time. The constitution provides the machinery of government; that great document has been tested in peace, in war and through the reconstruction period. It awaits the final test of administration by a government representing a heterogeneous mass of citizens from every clime, many of whom are disqualified by hereditary and early environment for responsible citizenship.

Some of our foreign-born citizens are of the noblest fibre; they have brought new lustre to the stars and brightness to the stripes of the dear old flag, but masses of others are the garbage of Oriental and European civilizations, the windfalls of monarchical governments and deserters from imperialism and militarism. *They all vote*, and American women, the daughters and granddaughters of heroes, the mothers, the sisters and the wives of heroes do not vote.

Behold an anomaly in free institutions! Nevertheless all the political interests that American women hold dear are at the mercy of a government thus constituted. Will women "sulk in their tents" because in the evolution of popular government they are not yet enfranchised? Patriotic women, conscious of love of country, and with the repose of self-respect which becomes their heredity and environment, will do the best they can through the agencies at their command.

Thoughtful women know that the nation is a grand whole; that if one member suffers the whole suffer; that if one is blessed the whole are blessed. Women have no separate interests; if man is elevated and the general tone of society purified, woman receives her share of advantage; whatever woman can do to help in American politics, by so much she hastens the time of her own recognition as a political equal.

The country has made immense strides in material development during the last quarter of a century. Huge commercial enterprises have risen like giants in armor and have strode from ocean to ocean, leaving *tracks of steel* and *handprints of light.* Acres of solid masonry tower towards heaven, and their roofs bloom like paradise.

Hospitality and reciprocity open great gates at our ports of entry for desirable citizens from all lands, and the products of such as will exchange with us.

The triumphs of mind over matter stamp this period illustrious among the centuries. Within this success there hides danger. The cultivation of one set of faculties tends to the disuse of others. The loss of one faculty sharpens others; the blind are sensitive in touch. Has not the extreme cultivation of the commercial faculty permitted others as essential to national life, to be blighted by disuse?

Not the least among the services of woman in politics is the revival of *enthusiasm for the flag.* The raising of the national emblem in the morning sunshine amid a group of school children is a republican method of protection against anarchy. The flag over the schoolhouse was suggested by a woman.

Out of the heart are the issues of life in politics as well as in religion. Women have much heart. In politics heart is needed.

Sentiment is the mightiest force in civilization; *not sentimentality*, but sentiment. Women will bring this into politics. Home, sweet home, is as powerful on the hustings as at the fireside.

Not only does the country need woman's help in practical politics; woman herself will be the gainer by the larger culture which this study and political activity will give.

The legend which we wrote in our copybooks when we were children is as true now as ever: *knowledge is power.*

The ideal woman is no longer the pale, white lily of mediæval romance; she is a living, breathing, thinking, doing human being—a well-equipped help-meet in all life's activities. There is no grander science than that of politics, except the science of theology. How God governs the universe of mind and holds in His hand the universe of matter is the grandest theme the soul can contemplate; next in dignity are the principles and methods which control and apply human agencies to mobilize masses of citizens for the general good. This is political science. We pity the narrowness which cannot comprehend the dignity of this study; we are patient with weakness which cannot grasp it; we make no answer to those who ridicule it, but we give heart and hand in patriotic devotion to the women who reach out to know and to do large things for the home and the flag.

There is another side of the question which should appeal to all women. None dispute woman's pre-eminence in the home, and a true woman desires most of all to be faithful there: to prepare the food, to make the garments and to minister in the nursery to little children, is the dream of youth and the blessed fruition of mature years; but to many a mother's heart has come the disappointment of a loss of power, a limitation of influence when early manhood takes the boy from the home, or when even before that time, in school, or where he touches the great world and begins to be bewildered with its controversies, trade and economics and politics make their imprint even while his lips are dewy with his mother's kiss.

The problems which vex philosophers and worry statesmen, knock for admission at the door of his young ambition. Then often comes the mother's first sense of separation from her child. Disappointing is her answer, if she is obliged to say: "my son I do not

know, you must ask somebody else." Sad indeed will be her heart if she finds that he soon learns to respect those outside the home more than he does his mother in the home because his inquiries are answered elsewhere. Does the question come, "where is the father, is it not his duty to answer the boy's questionings?" To be sure it is; but fathers are burdened with the care of providing for the family. They must procure shelter, and food and clothing. Two often these necessities drive out of sight and out of mind the boy's education even in political matters. Mothers always have to do what others leave undone. Happy is that mother whose ability to help her child continues on from babyhood and manhood into maturity. Blessed is the son who need not leave his mother at the threshold of the world's activities, but may always and everywhere have her blessing and her help. Thrice blessed are the son and the mother between whom there exists an association not only physical and affectional, but spiritual and intellectual, and broad and wide as is the scope of each being. Let no woman fear such association. Let her covet it as a gem in the crown of her maternity. In infancy and babyhood the mother holds her son by the muscles of her affection and his necessity; in young manhood and maturity the ideal relation is a union so fine and close that touch of brain and thrill of nerve best illustrate it. Such mothers—in politics—and such sons bring to the nation, which is only the larger home, a priceless benediction.

CHAPTER XXXIV.

WOMAN'S WORK IN THE CHURCH.

EDITORIAL.

CHURCHES.

WOMAN'S work in the church in America, dates from the very first meeting-house, (as churches were called in Puritan times;) which was erected upon American soil. What woman's work in the church has been and is, every church, chapel and meeting-house throughout the length and breadth of this land can ably testify.

The statistics of religious denominations in the United States, in 1890, gave the following totals:

Baptists—churches, 48,371; membership, 4,292,291. Protestant Episcopalians—churches, 5,118; membership, 470,076. Congregationalists—churches, 4,689; membership, 491,985. Methodists—churches, 54,711; membership, 4,980,240. Presbyterians—churches, 13,619; membership, 1,229,012. Lutherans—churches, 8,427; membership, 1,199,514. Friends—churches, 1,056; membership, 106,608. Unitarians—churches, 407; membership, 20,000. Universalists—churches, 732; membership, 42,952. Disciples—churches, 7,246; membership, 641,051. Of this membership in the various denominations, I think it would be within limits to estimate the number of women as comprising two-thirds of the church membership.

SUNDAY-SCHOOLS.

Regarding the women engaged in Sunday-school work in the United States, I have not been able to secure definite statistics. The general statistics of the Sunday-schools in the United States, in

1890, were:—Number of Sunday-schools reported, 108,939; total number of teachers and scholars, 9,800,582. This number does not include the schools of Hebrews, Roman Catholics and non-Evangelical Christian churches. The number of scholars in Roman Catholic Sunday-schools, in the United States, is estimated by clerics, at 700,000.

Probably two-thirds of all the teachers have been women since the first Sunday-school was organized a little more than 100 years ago.

In connection with Sunday-school literature, the name of Mrs. G. R. Alden, (Panzy), must not be omitted, for the "Panzy Libraries" are scattered throughout the country, and have numbered their delighted young readers by thousands. Indeed, in this department, Panzy is peerless, as the children's preacher in print.

The American Sunday-school Union, since its organization, has established 86,000 Sunday-schools. There are 375 Sunday-schools in New York city. The total membership is 123,000.

HOME MISSIONS.

In the following reports gathered form various sources regarding the mission work of American women, no note is taken of the vast work being done in foreign fields, but the statistics are confined to home missions.

From an able article in the *Cosmopolitan*, by Edmund Collins, entitled, "Protestant Missions," I have culled the following: "The chief Protestant organizations of this nature in New York, are sixteen in number. The field of the New York City Mission is restricted to New York below Fourteenth street. Its work extends through a population of nearly 538,000 persons, with sub-organizations, consisting of a missionary association, a ladies' association, a sewing-school, a library, Sunday-schools, etc. In the Olivet Sewing-school about 140 pupils are instructed in needlework. The average church attendance in this mission is 484. The Helping Hand, another sub-organization, consists chiefly of ladies from Englewood, N. J., who hold sewing-classes in the Sunday-school hall. Last year these classes made 658 garments

The King's Daughters give great assistance to this mission.

Another organization is the Protestant Episcopal City Mission Society, of which Bishop Potter is President. This mission's field of labor comprises the Department of Saint Barnabas, 304 and 306 Mulberry street. This department has a house, a chapel, a dispensary, Sunday-school, a day nursery for children and a crèche for infants, an industrial school for girls and an employment office for women. At 38 Bleeker street, there is a free reading-room for boys and young men. The public institutions with which this mission concerns itself, are those on Blackwell's Island, comprising the Charity hospital, the Almshouse and House of the Good Shepherd, the Penitentiary and Hospital, the Workhouse and Hospital and the New York City Lunatic Asylum (female); on Ward's Island, the Homeopathic Hospital, the Emmigrant Refuge and Hospital and the Asylum for Insane Males; on Randall's Island, the Idiot Asylum and the Adult, Children's and Infant's Hospitals; on Hart's Island, the branch of the Workhouse, of the City Lunatic Asylum for Females and the Hospital for Chronic and Convalescent cases. It also takes special cognizance of the city hospitals and asylums and all the prisons. In the Saint Barnabas House it cares for nearly 2,000 persons in the year. It obtained work for 908 out of this number; gave lodgings to 18,607; supplied 74,560 meals and cared for 7,212 children in the nursery. Some idea of the prison work may be gathered from the fact that 51,000 persons were committed in the city in 1890, and every one of these was visited by some representative of the association. The American Missionary Association, has its headquarters at the Bible House. The field with which it concerns itself lies mainly in the South, and among the Indians and Chinese. The record of its educational supervision in the South, shows twenty Normal and graded schools, fifty-three common schools, 340 instructors and 13,395 pupils. The church organization in the same region comprises 128 churches, 107 missionaries, 7,978 church members and 14,492 Sunday-school attendants. Among the Indians are nine churches, sixteen schools and eighty-seven missionaries and teachers. Seven hundred and fifty Chinamen on the Pacific Coast are church members of the American Missionary Association.

"The Board of Home Missions of the Presbyterian Church has its headquarters at 53 Fifth avenue. The missions are divided into two

sections, the home and the foreign. In the home section there are no fewer than 6,727 churches. The department known as the Women's Executive Committee of Home Missions, has chiefly concerned itself with the Indians, Mormons, Mexicans and Southern mountain whites. There are amongst these peoples, belonging to this mission, 118 schools, 368 officers and teachers and 7,478 pupils.

"The division having a care for Freedmen has 245 churches, seventy-eight schools, 117 colored preachers, and 133 colored teachers."

In addition to these facts from the *Cosmopolitan*, I am indebted to Mrs. E. R. Perkins, of Cleveland, Ohio, for the following: "The Woman's Synodical Society of Home Missions of the Presbyterian Church is composed of Synods in twenty-four states, comprising a total membership of 107,136, women. In the report of 1892, for the Freedmen's Department as made by Mrs. C. E. Coulter, Secretary is the following:

"During the past year, 1,175 societies have contributed through the Woman's Executive Committee, $44,985.95 of which $3,532.27 was from Sunday Schools. In addition to this the treasurer of the Freedmen's Board, has received direct from thirty-two societies, $391.90; making a total of $45,377.85. This money has paid the salaries of thirty-two teachers has given a whole or partial scholarship to 300 pupils, and has aided in building, repairing, and furnishing school supplies to nineteen schools. The remainder has gone into the general fund of the Board."

"The amount of money raised by the Woman's Executive Committee, since 1878, is $2,356,281.74, and the number of missionaries employed during that time; 2650."

Of the American Baptist Home Missionary Society, of New York; the *Cosmopolitan* article states;

"The American Baptist Home Mission Society, 7 Beekman street, conducted operations in 1890, in forty-seven states and territories, also in Ontario, Manitoba, British Columbia, Alaska, and six states of the Mexican Republic. Among the foreign population there were 190 workers, and among the colored people, the Indians, and Mexicans, 243. Castle Garden was the special care of this society, and about 800 visits were made to immigrant boarding houses, hospitals, etc, in the city of New York. The Women's Union Missionary

Society, 41 Bible House, sends out single women to engage in missionary work in foreign countries. It has mission centres in Burmah, India, China, Japan, Greece, and Cyprus."

Regarding the Women's Baptist Home Mission Societies, the following statistics were secured through the kindness of Mrs. S. W. Adams, of Cleveland, Ohio.

The Women's American Baptist Home Mission Society, centred in Boston, Mass. have supported since it organization, 180 teachers, and 180 pupils. Their work is among Freedmen, Indians, Chinese, Mexicans, Mormons, and Alaskans. They have workers in sixteen states and territories. Their funds are collected in New England and are paid out through the A. B. H. M. Society in New York.

A summary of the Woman's Baptist Home Mission Society of Michigan, is as follows:

"'Our motto like that of the American Baptist Home Mission Society, is 'North America for Christ.' Of the 394 churches in the State, 230 circles, and sixty-four bands and young people's societies are home mission contributors. The annual report closing last October, showed $5,341.18 disbursed in money and supplies, while the receipts and disbursments during the years 1874—1888 aggregate over $55,000."

Of the Women's Baptist Home Mission Society located in Chicago, I have gathered the following from their circular.

The Women's Baptist Home Mission Society was organized in 1877, in the city of Chicago. Its work is prosecuted among Americans, Negroes, Indians, Chinese, Swedes, Norwegians, Danes, Germans, Bohemians, Jews, Mormons, and Mexicans. The character of the meetings held by the missionaries, consists of women's meetings, children's meetings, temperance meetings, and missionary meetings. The school work is divided into industrial schools, Sunday-schools, and training schools.

"The Women's Baptist Home Mission Society provides for their schools missionary teachers, who give to the girls special Bible, hygienic and domestic instruction, training them in personal Christian labor on the field in the vicinity of the schools, hoping thus to send out classes of girls who shall raise the standard of womanhood, wifehood, and motherhood in the communities where their lives may be spent.

"This society also provides teachers for the Missionary Training Department of Shaw University, Raleigh, N. C., and is responsible for the superintendence and partial support of the students when engaged in missionary work in the field during the time they are taking their course of training.

"The Baptist Missionary Training School, organized in Chicago, in 1881, is designed to fit Christian women for missionary service in any line on the home or foreign field, or in church or city missions. Total cash receipts from 1877 to 1892—$343,963.18. Summary of work done by the missionaries—Religious visits, 501,329; Bible readings and teachers' meetings, 23,702; industrial schools and children's meetings, 40,547; women's meetings, 76,713; young people's meetings, 9,982; temperance meetings, 6,098; other meetings, 62,582; Sunday-school sessions, 24,737; Sunday-schools organized, 426; signatures to the temperance pledge, 24,927."

The following facts regarding the "Woman's Auxiliary of the Protestant Episcopal Church in America," were kindly furnished by Mrs. Cyrus S. Bates, of Cleveland, Ohio:

"The organization is very perfect. It has branches in every state and territory in the Union; and our aim is that its ramifactions shall reach every parish in the land, and every woman in the parish. The Auxiliary is divided into fifty-one dioceses, (a diocese being the jurisdiction of a bishop,) and eleven missionary jurisdictions. Managing each, is the proper board of diocesan officers, (these officers number 440). Each diocese is sub-divided into parish societies, these again having their proper officers. Each parish society receives its work (that which it desires to do) through the diocesan secretary, and makes its pledges and its reports to her. The diocesan board takes its apportionment of the work to be done through the secretary at headquarters, and makes its pledges and its reports to her. It is the business of our management at headquarters to find out every year from each bishop what are the needs of his jurisdiction: of each missionary whose family is inadequately supported, of each struggling mission church, of each church hospital, and school for Indians, freedmen, or whites. Thus, every need for which the Auxiliary is asked to work, is certified to by a bishop; the bishop whose business it is to know all about it. The whole organization is a

system by which every need in the church may be discovered and relieved, (to the extent of our ability) and, on the other side, it is a system by which every woman in the church who wants to do some missionary work may be shown something which she can do. The number of members of the Woman's Auxiliary in the United States has never been tabulated. The organization is twenty-one years old. During that time it has contributed to foreign and domestic missions $3,623,505.60. The amount last year was: Domestic missions, $309,454,89; foreign missions, $42,593.04; total, $352,047,93.

"These sums represent purely church missionary work, and do not include sums given to undenominational charities, however Christian. Almost every parish in the land, no matter how small and poor, has its "Ladies' Aid Society, (under whatever name) for parochial work. The amount of money raised yearly by ladies' societies in the Episcopal Church for local charities and for parochial purposes has never been tabulated. Recent reports from the seven Episcopal churches in this city, give this result: $8,151.85; should this proportion hold good throughout the country, it would show that the various ladies' societies connected with the Episcopal Church in the United States raise over $700,000 for parish purposes and local charities, plus the $352,047.93 for missionary purposes."

The following facts regarding the mission work of the women in the Congregational churches have been kindly furnished by Mrs. J. G. W. Cowles, of Cleveland, Ohio.

"The home missionary work of the women of the Congregational Church, is organized by states, and such organizations are called State Unions. These State societies co-operate with the five benevolent societies of our denomination doing work in this country. These five societies are the American Home Missionary Society, which sustains home missionaries upon the frontier. The American Missionary Association, which maintains colleges, universities and high grade schools, as well as churches, and missionaries among the colored people of the South, also among the mountain whites of the same region. This society also does missionary work among the Chinese of the Pacific coast, and among the Indians of the far West. The New West Education Commission maintains Christian schools and colleges, as well as churches, teachers and preachers, among the

Mormons of Utah, and Idaho, and other parts of the West. The Church Building Society, assists poor churches in the erection of church homes and also in the building of parsonages. The Sunday-school and Publishing Society, is also assisted by the Women's State Unions in its work of maintaining Sabbath-schools, missionaries in western states, whose work is to organize schools in remote districts, and in the cities as well, furnishing them with necessary helps, such as quarterlies, papers and libraries. The Women's State Unions began to co-operate with the Home Missionary Society in 1868. During the twenty-four years they have contributed to that society the sum of $300,208.42. Massachusetts being the largest contributor of the Atlantic States, Minnesota of the Interior States, and California of the Pacific States. The last three years the unions have aided in maintaining 150 missionaries at the frontier.

"To the American Missionary Association, twenty-eight Women's State Unions contribute, and have, during the last year, given to it the sum of $18,077.84. Again Massachusetts is the largest giver, Ohio being second, and Maine third. The above sum enables the society to maintain forty-five missionaries. But it should be said that this report does not cover the contributions of the women of our churches accurately, as many organizations persist in sending their funds directly to the National Society, and altogether ignoring the State unions. Twenty-four State unions contribute to the New West Education Commission, beginning with Kansas in 1883. In 1885 six other states followed her example. During the last twelve years the State unions have given that society $103,843.09, which swelled by the personal gifts of other ladies, amounting to $76,632.34, makes a sum total to that society given by the women of our churches, $180,475.41. This amount has paid the salaries of twenty-five teachers annually for the last twelve years.

From the above it will be seen that the women of the Congregational churches have contributed to home and foreign missions, in the last twenty-four years, $3,550,804.37."

The Christian Women's Board of Missions of the Disciple Church, since the organization in 1874, have employed fifty-five missionaries, and contributed $3,500.

Regarding the "Church Extension and Missionary Society of the

Methodist Episcopal Church, 805 Broadway, New York," the Cosmopolitan article says: "This society has a membership of 617 in its churches, and 4,583 in its Sunday-schools. It confines itself to work among the poor and ignorant in New York City, and has such finely equipped institutions as the Deaconess Home and Training School, the Battery Park Mission, a Chinese mission, a French mission, an Italian mission, and a Girl's Sewing School."

Regarding other New York missionary centres the same article states:

"The American Home Missionary Society, No. 34 Bible House, aims to assist congregations that are unable to support the Gospel ministry. It has thirty-two auxiliaries, and the women's department has no fewer than 1,801 local auxiliaries. It has in its federation 10,650 churches and 141,000 Sunday-school scholars, and fully a quarter of a million church members.

"There are among the missions devoted to sailors; the American Seamen's Friend Society, and the Society for Promoting the Gospel among Seamen. The former has branches in all the great seaports of the world, with a small army of missionary workers. It has regular churches, some of them afloat close to where ships congregate. Besides providing reading-rooms, homes and religious service for sailors in the city, the society is established in all the great American ports. Its sister society already mentioned has its headquarters at Madison and Catherine streets. The wives and children of sailors are also the objects of great care to these societies; they are relieved when in distress, and speedily are given suitable employment. Everything possible is done to win the men away from the saloons, and many hundreds have become total abstainers and church members.

"The other missions in this fine list are: the Baptist City Mission; the New York Colored Mission, 135 West 30th street; the American Church Missionary Society, which extends its labors over foreign lands as well as through this country; the German Mission House Association, 26 State street, with its parental care for immigrants and the Protestant Episcopal Diocesan Mission Society, 12 Astor Place, with its long established organization.'

The following statistics regarding the. "Woman's Home

Missionary Society of the Methodist Episcopal Church" in the United States, have been kindly furnished by Mrs. R. S. Rust, corresponding secretary of the society.

"The society was organized in 1880, with twenty one charter members. It now has 2397 auxiliaries, with a membership of 64,490. The cash receipts of the society have aggregated $596-831.95. It has distributed supplies to ministers and missions to the amount of $405,309.84,—total $1,002,141,79.

Our missions are in cities and on the frontier South and West. In cities we have 130 missionaries and deaconesses working among the poor and neglected native and foreign population. In the South our industrial homes and schools for the poor whites and for the colored people are thirty five. In the West, our missions are among the Spanish, Mexicans, Indians and Mormons, and in Alaska. Among these three classes we have thirty-eight missionaries employed, 203 in all. But these numbers do not include an equal number of efficient local helpers in several other fields. Our work is exclusively in this country. The number of missionaries supported since the organization in 1880 would average annually about 70."

"It is stated that the number of women Christian Scientists in America, aggregate between 40,000 and 50,000."

Regarding the work of the Salvation Army, the following statistics are reported.

"The Army occupies thirty-nine Countries and Colonies, operating in twenty-five languages. During 1892, 634 persons professed conversion in the Army's meetings in Cleveland, Ohio, 41,499 *War Crys* were sold, 1201 open air meetings were held. There are 4,323 Corps and Outposts and 11,135 officers, forty-three Rescue Homes, seventy-two Slum Posts, fifteen Prison-gate Homes through the world. Annual circulation of the *War Cry* and other publications 47,600,000. There are 538 Corps and Outposts in the United States, and 1529 officers wholly employed in the work."

In connection with woman's work in missions, a brief sketch of Mrs. Thomas C. Doremus cannot be omitted. As the "Mother of Missions," Mrs. Doremus stands as a representative of woman's efforts in missionary labor and kindred philanthropies. Such lives fill

our hearts with profound recognition of the power of a Christ-like spirit working through men and women consecrated to His Holy service. Such lives are better than tomes of sermons, more productive of good than generations of merely lip-serving men and women. To love Christ by abiding in Him, is the only method which can claim the sure promise of gathering in the harvest. Such lives as that of this self-sacrificing "Mother of Missionaries," are a holy inspiration. I am indebted to Sarah Du Bois for the following sketch of Mrs. Doremus:

"Among the names prominent in New York City, is that of Sarah Platt Haines, wife of Thomas C. Doremus, who for a period of fifty years made a part of the history of benevolent work carried on, in the city where she was born, August 3, 1802. Her father, Elias Haines, and her mother, Mary Ogden, with her grand-parents, Robert Ogden and Sarah Platt, devoted their lives and wealth to benevolence, so that consecration to Christian work was an inheritance.

"In the town and country homes owned by her parents, she grew up to a beautiful womanhood, and became a centre for the love and admiration of her large circle of relatives and friends. Her beauty was retained to old age; her clear, cameo-cut features, her fair, delicate skin, with its soft color, and her deep blue eyes, gave her a passport to all hearts. With every inducement to enter the fascinating world, she chose a life far nobler in the promotion of the best interests of her fellow-men. September 11, 1821, she married, and became the mother of nine children, Dr. R. Ogden Doremus, the celebrated professor in chemistry and toxicology, being her only son.

"Her early married life was filled with countless benefactions, and in the words of Dryden, "Want passed for merit at her open door." "The rich might freely come, as to a friend; but to the poor, 'twas home.'

"In 1828 she began her first organized benevolent work, in labors for the Greeks, then so outraged by the Turks. With eight friends, she gathered large supplies, entrusting them to Rev. Jonas King, D.D., as their representative, who subsequently became a devoted missionary in Greece. He was wont to call this band of ladies 'The Nine Muses.'

"In 1835 she took a vital interest in the Grande Ligne Mission in

Canada, so ably conducted by Madame Henrietta Feller, of Geneva, Switzerland, and at last became the president of a society to promote this cause. Although Madame Feller and her associates were Baptists, the broad Catholic spirit of Mrs. Doremus, who was brought up in the Presbyterian Church, knew no sect, in the pursuance of her earnest work.

"In 1840, she commenced serving in the 'Women's Ward,' of the New York City Prison, called the "Tombs,' at a time when nothing of the kind was attempted for the reclaiming of prisoners. This work led to the formation of a society for discharged prisoners, called the 'Women's Prison Association.' In this she labored for thirty-two years, a portion of that time as president, and rescuing many an immortal soul from destruction, and following many a wretched creature with sympathy expressed in the tenderest, most self denying manner. In 1841, she became a manager of the 'City and Tract Society,' having for its object the evangelization of the poor, to whose necessities she personallly ministered. In 1849, she added to these labors by her connection with the 'City Bible Society,' whose aim was to supply the destitute poor with Bibles, and through the employment of Bible readers, search out destitute cases and ameliorate them.

"In 1850, with many friends, she founded "The House and School of Industry,' an institution having a two-fold object; first, to give work to poor women, which should afterwards be sold at a nominal price; 2nd, to support a school where children too poorly clad to attend public schools, could receive instruction. Of this society Mrs. Doremus became its president, in 1867, and was actively engaged in its interests until her death. In 1854, the claims of the poor were presssed upon her in another direction, resulting in the formation of the 'Nursery and Child's Hospital,' the first organization of its kind in the city. Women, who earned their daily bread, could place their infants under watchful care during their enforced absence, or could seek the comforts of the hospital during the perils of maternity. In 1855, Dr. J. Marion Sims placed before her his plans for the establishment of a hospital to treat the diseases of women; the first institution of its kind in the world. Mrs. Doremus readily responded to this call, and through repeated visits to the

State Legislature in Albany, secured the charter and appropriation for the institution, known as "The Woman's Hospital." Religious services were established there and sustained entirely through her direct instrumentality. Content to fill a subordinate place during the early history of the institution, she devoted daily much time to its interests. In 1864, she became its president, retaining the position until her death.

"In 1860, she founded the 'Woman's Union Missionary Society,' the first organization of women in America, seeking to Christianize and elevate heathen women. For fifteen years her home was the headquarters of this society, demanding a consecration and service which cannot be estimated. In 1866, she aided in organizing the 'Presbyterian Home for Aged Women,' and in 1876, in the formation of the 'Gould Memorial,' in the interests of the Italian-American schools.

"Her labors in 1869, for the famine sufferers in Ireland, and her efforts for sick and wounded soldiers during our Civil War, were unequalled. Her private benefactions were countless, her home being a Bethel for returning or outgoing missionaries to foreign lands, of all denominations, also to the sick and afflicted of every degree, and especially to the young, whose lives she filled with sunshine. All her labors for suffering humanity were so unostentatiously performed, that much was not known until her death, January 29, 1877.

"A sketch of Mrs. Doremus would be incomplete if no mention was made of her home life. No outside duty was undertaken until the claims of her household were minutely discharged. From her youth, she was a notable housewife, and the delicacies prepared for her table and for the sick, were among the crowning blessings of her education. She was skilled in all the feminine accomplishments of the day, and her paintings and embroideries, for which she drew her own patterns, are preserved as evidences of her versatile talents. To the last day of her life, she was to be seen making dainty fabrics, with the dexterity and rapidity of the young. The secret of her success in every department of work, was her entire consecration to the Lord's service. Her power to organize undertakings, broad and far-reaching, was only equalled by her execution of the minutest

details. Most of these labors were performed while a great sufferer from a pulmonary complaint, so that she always said: 'I do to-day, for fear to-morrow may never come!' She fully exemplified the motto of her paternal family; 'With sails and oars,' and as her pastor said at her burial services; 'Having served her generation, she fell asleep.'"

YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR.

Regarding woman's share in the great Christian Endeavor Movement, no definite statistics can be secured. The secretary of the the United Society of Christian Endeavor writes me: "There are a great many women who have been prominent workers in their local communities. The one woman who has much more to do with the Christian Endeavor work than any other, touching it in a general way, is the wife of our president, Mrs. Francis E. Clark, who is now travelling with her husband around the world. The facts are that from her first missionary Society, in Williston Church, Portland, Maine, came the members of the first society of Christian Endeavor. I should think at least six per cent. of our entire membership are women."

Mrs. Alice May Scudder, who is to be the Christian Endeavor representative in the Woman's Congress at the Exposition, writes: "What proportion of the committee work is planned and executed by women cannot be given in figures, but it is safe to say that they have the larger share, as the gentlemen are so much occupied with business cares. Who can estimate their influence on the growing youth of our land? The influence they exert through their helpful words in our meetings, and the fact that Christian Endeavor was the key that opened the door of participation in meetings, to many women in our more strict denominations is only too well-known."

Mrs. James L. Hill, Mrs. Charles A. Dickinson, Mrs. Eli C. Smith, of Bridgeport, Conn., Miss Elizabeth M. Wishard, of Indianapolis, Miss Lilian A. Wilcox, one of the editors of the *Golden Rule*, published by the society, Miss Caroline H. Brookfield, of Belvidere, N. J., Mrs. H. T. McEwen, Miss Kate H. Haus, of St. Louis, and

Miss Nettie E. Harrington, lately of Minneapolis, are active workers in this organization.

Reference to this remarkable Christian work among the young, is mentioned also in the chapter on American Girls in this volume.

The following statements of the principles and practice of the Society of Christian Endeavor have been culled from their leaflets:

"Since this organization was established, in 1881, letters have been received, literally by the hundred thousand, from all parts of the country, asking for information about it. The Young People's Society of Christian Endeavor is simply an *organized* effort to lead the young people to Christ, and into His church, to establish them firmly in the faith, and to set them at work in the Lord's Vineyard. The main point upon which the constitution insists, is the weekly prayer-meeting, which *each active member pledges himself or herself to attend* (unless detained by some absolute necessity) *and to participate in, in some way*, if only by the repetition of a verse of Scripture.

"Once each month a special meeting of reconsecration to Christ is held, at which special pains are taken to see if every active member is faithful to his pledge and true to Christ. The Society may, and often does, branch off into many other departments of Christian effort, adapting itself to the local needs of each church, *but these rules concerning the prayer-meeting, are imperative; without them there cannot be a true Society of Christian Endeavor.* In cannot be insisted on too strongly that the Society of Christian Endeavor is first and last, and always a *religious* society. It has social, and literary, and other features, but it is neither a social nor literary society. In the platform of principles set forth by the President of the United Society when he accepted the position, and since very generally endorsed by the societies and adopted by their conventions, is the following:

"'The purely religious features of the organization shall always be paramount. The Society of Christian Endeavor centres about the prayer-meeting. The strict prayer-meeting pledge, honestly interpreted, is essential to the continued success of a Society of Christian Endeavor.' A society thus organized among the young people has proved itself to be in many cases a half-way house to the

church. This society is also a training school in the church. This society is also a watch-tower for the church."

The Christian Endeavor bands number 21,080, societies with a total membership of 1,370,200. Over 120,000 young people from the various bands have become church members. "These four principles characterize this movement: *The consecration meeting, the commitee work, the pledge to outspoken loyalty, the unsectarian fellowship*, these must be of God's ordering, because they are God-blessed. These are what make the society more than an organization, a world-wide movement."

YOUNG WOMEN'S CHRISTIAN ASSOCIATIONS.

The work of these associations among women is four-fold:

Physical—Systematic training in the gymnasiums, health talks, and holiday excursions.

Social—Receptions and socials in home-like rooms, musical and literary entertainments, helpful companionships.

Intellectual—Libraries and reading-rooms, and educational classes.

Spiritual—Bible training classes, evangelistic meetings, personal work.

General statistics: Membership of American Associations, 12,000. The International Association was formed in 1886. General office No. 153, La Salle street, Chicago, Ill. The International Committee of twenty-seven members controls the work. The officers are: Chairman, Mrs. John V. Farwell, Jr.; Secretary, Mrs. F. T. West; Treasurer, Mrs. L. W. Messer.

Thirteen States have organized State associations. Each State holds an annual convention. The International Convention occurs biennially. Each year a summer school is held for the training of young women in secretarial and Bible work. "*The Evangel*," the official organ of the associations, is published monthly at Chicago. The second Thursday of October is observed as a day of prayer for young women. A special department is maintained for young women of colleges."

THE ORDER OF KING'S DAUGHTERS.

"The Order of the King's Daughters is a religious order of service, composed of thousands of small circles united in one great organization that numbers now over 200,000 members. It is a Christian but unsectarian order, and its members may be found in all churches and in almost all nations. It originated in New York City, and has spread over nearly every State in the Union, and has its representatives in Canada, England, France, Italy, India, Australia, New Zealand and other countries. Each individual circle may choose its own field of labor, but cannot escape the obligations of service.

"Its original circle of ten women, to which have been made some additions, forms now the Central Council of the order. The first meeting of this original circle was held in New York City on January 18, 1886. It is now six years old and it ranks among the strongest and most useful societies of the world. It issues a monthly magazine called *The Silver Cross*, which is most helpful to the order and takes a high rank among the religious and philanthropic periodicals of the country. It deals with every topic by which women may be made helpful to humanity. Its work in aid of every charitable object is effective and increasing. The badge is a small Maltese Cross of silver, often worn with a knot of purple ribbon. The order is an incorporated society of which this little cross is the seal." Its headquarters are at No. 158 West Twenty-third street, New York City.

The motto of the order is "IN HIS NAME."

Mrs. F. Bottome is the President of the Order.

MINISTERING CHILDREN'S LEAGUE.

"This organization was founded by the Countess of Meath; it now has branches all over the world, and is rapidly growing in membership. Each national branch has a central secretary, to whom all the local branches report, but each local branch elects its own officers. These exist in almost every State of the Union.

The members of the Ministering Children's League are children, and associated with them are parents, Sunday-school teachers and others who join as associate members. Children of all ages and denominations are eligible for membership. The objects of the league are stated to be; To promote kindness, unselfishness and the habit of usefulness among children and to create in their minds an earnest desire to help the needy and suffering; the rule of the League is, 'Every member must try to do at least one kind deed every day.' The motto of the League is, 'No day without a deed to crown it.' Beds in charitable institutions are being supported by Ministering Children. A chapel for the Indians has been built through the exertions of one little band of members in New York. It is difficult to estimate the good this League has done; but it has certainly made homes happier, taught members to become better sons and daughters, kinder brothers and sisters, truer friends and to be merciful to dumb beasts. And they are also trained to be useful and helpful in every practicable way. The Central Secretary for the United States is Mrs. F. E. Benedict, 54 Lefferts Place, Brooklyn, N. Y."

CHAPTER XXXV.

WORKING GIRLS' CLUBS.

EDITED BY GRACE H. DODGE.*

IT is pleasant to feel that among the achievements of American women during the present century can stand the Working Girls' Clubs.

The following pages voice the sentiments of hundreds of enthusiastic members, and it is only to be regretted that space will not allow a more detailed presentation of facts.

The first working girls' society or club in New York grew out of a series of evening talks, when a large group of busy girls met to discuss practical matters, and to learn with the leader things which would help them in their probable future lives, as wives, mothers and housekeepers. It was organized in January, 1884, and that same winter the Philadelphia New Century Working-women's Guild was inaugurated. Since then the movement has spread throughout the country.

A club is an organization formed among busy women and girls, to secure by co-operation means of self-support, opportunities for social intercourse, and the development of higher and nobler aims. It is governed by the members, for the members, and it strives to be self-supporting. Thus three compound words define its distinctive characteristics—co-operation, self-government, self-reliance.

One strange charge has been brought against the third of our principles: "this rule of self-support will inevitably repel from the clubs those who most need their privileges, and for whom they were mainly instituted." The point of the whole matter lies in the proper answer to this statement, which is made under the impression that

*First Director of the New York Association of Working Girls' Societies.

working girls' clubs were "mainly instituted" as a means of helping the poverty-stricken, the destitute, the incapable. This is simply not the fact. They grew out of the need of further opportunities for self-help, felt by some and divined by others, and were not created at all. It is apparently impossible for some of our friends and well-wishers to realize the distinction between charity and co-operation, between societies to aid needy working girls, and clubs of working girls to help themselves. Our clubs do not pretend to cover all the ground, do not assert that there is no room for anything else; but they have one definite object, that of increasing the opportunities, mental, moral, and physical, of the individual working girl who is able to earn her own living, but unable, without combining with other girls, to obtain all that she desires beyond the necessaries of life.

Organizations on democratic principles are well understood in the United States, and working girls' clubs such as ours are, as a rule, composed of young women mainly dependent on their own exertions, and quickened by contact and experience into sympathy with those who combine in bodies looking to personal advantage or advancement. These young women, often too conservative to take an active part in labor movements, are usually conversant with the aims and methods of trade organizations, and are very frequently members of benefit societies. Such thinkers and workers are readily drawn to co-operate with women of leisure in movements where individualism is cherished, and as our clubs are self-governed, each member has an equal right to direct its expenditures, and an equal responsibility in procuring the necessary funds. By aiming toward self-support there is a sense of possession among all the members. If it were otherwise the club would belong to a few who subscribed toward it. The very words "Our Club" enkindle a determination to make it indeed "Our Club."

The average earnings of the members of the clubs in New York are five dollars a week, and almost any one of them can afford, when at work, to pay five or six cents per week to her club. When a girl is ill or out of work, a clause in the by-laws of every club provides for her being excused for the time being from paying dues, and sometimes a girl who cannot meet this club obligation from exceptional causes, is paid for by a friend. In one society a little cash girl was

paid for by an older member for a year, until on promotion, she was able to assume her own expenses. And in another, a non-worker paid for several years the dues of a young girl who was too delicate to work.

That the girls themselves prefer this method is proved by their own words. "Naturally a girl working for her living is more or less independent. She wishes to belong to an organization of which she feels herself a part, and which she helps to maintain," writes one. "It is natural for working girls who earn a salary sufficient to support themselves to enter a society where they can obtain the benefit of education and friendship through the medium of their own money and exertions."

The monthly dues are augmented by the receipts coming in from simple entertainments, to which the friends and families of club members come, gladly paying the small entrance fee, or buying the useful articles displayed for sale. Sub-letting the rooms during the day has also proved helpful, and in various other ways the members try to provide the requisite funds.

Frankness and honesty are insisted upon and when it is deemed necessary to ask for donations from outsiders, or for a loan, it is done with the full understanding and by vote of the whole club. As a rule this aid is only needed for educational classes, or for special emergencies.

A Boston club officer gave expresssion to a beautiful thought last spring when she wrote, "I think the striking thing about this new form of life among us is its inexpensiveness in money, and its immense and unending cost in time, in work, in thought, in responsibility, in short in life. True child of the daughters of labor, it lives not by money, but by work."

The government of the clubs is vested in the society as a whole—all have an equal voice. The best governed are those who yearly elect a council of twelve, six of whom are the officers, and two-thirds of whom must be wage earners.

Naturally few clubs have homes of their own, but the small rooms are well utilized, and are made cozy and bright by the brains and busy fingers of the members. The girls have more than their pleasant rooms and their evenings for social intercourse, however; they

have their classes in dressmaking, millinery and cooking, and also in French, German, singing, etc., and they devote one evening in the week or month to debates and papers. The girls and women often take up what are called "deep" subjects, and the intelligence and even knowledge they show in the discussions is most remarkable, considering the limited time they have for study. Some of the topics selected by the members for discussion during the present year have been: "Selecting and Furnishing a Home." "What is Required to Make a Useful Life." "Competition Between Men and Women in Business." "Do We Educate Younger Brothers and Sisters, and How?" "Are Women Moral Reformers?" "Abraham Lincoln and his Life." These subjects are chosen at random from a printed list, but there are many others equally interesting and practical.

Work is done for those of the members who are sick or in need, and others outside of the clubs are visited and cared for by the Lend-a-Hand Bands, Relief Committees, etc.

Libraries are collected and the books are largely circulated.

In some clubs a woman physician is in attendance on certain nights, who cares for the physical wellfare of the members, and physical culture classes are growing in favor.

Inner circles entitled, "The Three Ps," from the motto words, "Purity, Perseverance, Pleasantness," have been started in some of the clubs, and their influence upon the members and their workmates is very helpful.

Members who have married and their friends have also formed a small inner society, which they call "The Domestic Circle," its objects being to broaden the ideas of those belonging to it, to educate them in home and household matters, and to develop co-operative measures for their benefit. This meets during the afternoon.

The following defines in their own words what club life has meant to a number of the members.

"It is a social gathering place to meet one another, a membership of love. A place where we meet to advance ourselves and help to advance others. It is a second home, a place to know yourselves and others too. A place where we meet with kindness, receive benefit, and go away feeling strengthened."

"There's almost every kind of work represented at the club, and some of our members don't have to go out to earn their daily bread; we all meet on the common ground of womanhood and sisterhood; we mutually bridge over a chasm which many people smiled on incredulously sometime ago, and some even said it could not be done, without injury to one or the other. Happily for us we proved that it could be done, and it is working successfully now for some years and the injury has not appeared; the club working girl does not feel that she is looked down upon, but feels that she has gained the respect, love, sympathy and loyalty of a staunch friend, while the woman of leisure feels she has gained a true friend in the girl who has to go out in the world alone day after day, who has learned so well how to help herself, and is with all that, a true, womanly woman; there is something strong and self-reliant about her, she is to be trusted."

"The club has always helped in educating us practically, has taught us not only the qualities of ideal womanhood, but how best to strive to live an ideal woman's life in our small way. It has filled a long felt want in having a place to spend a pleasant and profitable evening at a small cost. Has also aided in creating true and lasting friendships. Has further taught us to look for all there is highest and best in one another."

"It has helped to educate us, and also helped me to overcome self-consciousness, and to try at least, to look at the bright side of life."

"It seems a little thing to say that the club has taught one to think, has roused one to thought. In our busy lives we say we have so little time to think, but after we have belonged to a club awhile, it is astonishing to find how much time we have to think, and how much we can think of in a very short time; also that it is the busiest people who think most, and they are the people whom you can rely on when anything is to be done."

When clubs began to multiply, the idea of the Association of Societies developed. Thus eight years ago, the first or New York Association organized with the following objects:

1. To bring into communication, strengthen and knit together the Societies of which it is composed and to protect their interests.

2. To assist the Societies of which it is composed in securing the services of good teachers, physicians and lecturers, and otherwise in carrying into effect the objects for which they are formed, and to facilitate the interchange of useful information among them.

3. To make known the aims and advantages of Working Girls' Societies and to promote the adoption of right principles in their formation and management.

4. To encourage the formation of new Societies.

Twice a year the individual members come together, once for social intercourse, and once to listen to reports of each other's doings and interests.

The total membership of the Clubs forming the New York Association in 1891 was 2418. The largest Society has now 350 members and the smallest twenty. Seven Societies rent an entire house and ten rent only one or two stories. One Club owns its house. About 134 educational classes have been held, beside the musical drill, practical talks, etc.

One by one, co-operative measures have developed, until now they are as follows; The Mutual Benefit Fund, The Alliance Employment Bureau, Holiday Houses for Summer Vacations, a Choral Union, a club paper, *Far and Near*, and the Auxiliary Society of the Association of Working Girls' Societies. It is the aim of the latter to devote itself to the promotion and establishment of clubs or societies for working girls, and of suitable boarding places in the country near New York, and to encourage such other means and objects as may from time to time appear to promote the physical, intellectual and moral advancement of working girls.

The vacation plan needs especial notice; for four summers one of the bright young officers has served as "house-mother" of two houses on the Long Island shore. Here come large bodies of club members, who pay three dollars a week board, and who gladly take part in the care of the houses. The running expenses are met by the board, and the extras by subscriptions from personal friends of the association. No public subscriptions are allowed.

From New York the movement has grown until there are strong associations in three states, and societies on these principles all over the country. Summer houses upon the basis of the three principles

are starting in many places, cared for by charming young women who give up the summer to living among and keeping house for tired workers.

In Chicago three "Lunch Room Clubs" have started, and two at least are now self-supporting as well as self-governed.

All this means much thought, self-sacrifice, and earnest purpose. It also means that each one must forget self in the good of all. But the reward will be a realization that we are helping to bring about the time of the Kingdom of Heaven, for surely this will be hastened by women's learning to know each other better, to have more honor and respect for each other's position, and to work together in co-operative friendship. Self-government will lead to self-reliance, and this in turn will make stronger, nobler people, who, learning their own weaknesses, have looked up and received help from above.

CHAPTER XXXVI.

WOMAN'S NATIONAL CHRISTIAN TEMPERANCE UNION.

EDITORIAL.

"The following statement is taken from "Harper's Pocket Cyclopædia.'

"THE Woman's National Christian Temperance Union (W. C. T. U.) was organized in Cleveland, Ohio, in 1874, and now extends throughout all the States and Territories, with the exception of Alaska. There are forty departments of work and 10,000 local Unions, the membership of which, including children's societies, is about half a million. Headquarters are in Chicago, Ill., where a Woman's Temperance Temple is erected, costing $1,200,000. It has also a publishing house. The Woman's Christian Temperance Union has secured the study of scientific temperance in the public schools of all the States, except ten, and also laws forbidding the sale of tobacco to minors; has established industrial homes for girls; refuges for fallen women, and caused the age of consent to be raised. Since 1883, thirty-three nationalities have supplied auxiliaries."

The following facts regarding some of the leaders of the World's Woman's Christian Temperance Union have been taken from the "Thumb Nail Sketches of White Ribboners."

Miss Frances E. Willard was the founder, and for five years president of the World's Woman's Christian Temperance Union, and now for twelve years president of the National Woman's Christian Temperance Union.

Miss Willard was a graduate of the Northwestern University, Chicago. After holding the chair of Professor of Natural Science, and of Æsthetics in two colleges, and having traveled through Europe,

Greece, Egypt and Palestine, in 1879, Miss Willard was made president of the National Woman's Temperance Union, the largest society ever organized, conducted and controlled exclusively by women. She made the tour of the Southern States in 1881–1883, visiting every State and Territory, in the cause of temperance, and traveling during that time 30,000 miles.

Miss Willard gave to the National Woman's Temperance Union its motto: "For God and Home and Native Land," and classified its forty departments of work, under the heads of Preventive, Educational, Evangelistic, Social, Legal and Organization. In 1884, she helped to establish the Home Protection Party. In 1887, she was elected president of the Woman's Council of the United States, formed from the confederated societies of women. Miss Willard is the originator of the great petition against alcohol and opium trade (2,000,000 names being now secured) which is to be presented to all governments by a commission of women. As author, also, Miss Willard stands in the front ranks. Of her autobiography, 50,000 copies have been sold. She is the author of many works, and is one of the editors of *The Union Signal*, the official organ of the World's and National Woman's Christian Temperance Unions, and she is also associated with Joseph Cook, as editor of *Our Day*, (Boston). Miss Willard is also one of the Board of Directors of the Woman's National Temperance Hospital, and of the Woman's Temperance Temple, Chicago, the chief room in which is called Willard Hall. Miss Willard is also at the head of the purity work of the Woman's and National Woman's Christian Temperance Unions.

Miss Willard has been made chairman of the Woman's Temperance Committee of the Columbian Exposition, Archbishop Ireland, who is at the head of the Men's Committee, (with which this is correlated), having requested that she represent the women.

WOMAN'S TEMPERANCE PUBLISHING ASSOCIATION.

This institution was founded by Mrs. Matilda B. Carse, in 1880. The stock is sold to women only, and they must be white-ribboners. It employs several editors, and publishes *The Union Signal*, with a weekly circulation of about 80,000, the *Oak and Ivy Leaf*, organ of

the young women's work, and *The Young Crusader*, organ of the children's work, also a large and varied assortment of books and leaflets. Mrs. F. H. Rastall, is business manager of this association, which prints from 120,000,000 to 130,000,000 pages of temperance literature each year, and annually handles from $200,000 to $250,000 employing about 125 persons.

NATIONAL TEMPERANCE HOSPITAL

"The National Temperance Hospital was founded to demonstrate the principle that alcohol is not necessary as a remedial agent, and it is doing its work well. Hundreds of patients suffering from all classes of diseases except contagious ones have been successfully treated there. Severe surgical operations are performed almost daily and no wine, brandy, or other alcoholic ever administered to 'keep up the strength, or tide the patient over the crisis.' The death rate last year was only four per cent., a lower rate than in hospitals receiving the same class of patients and treating them with alcoholics. In connection with the hospital is the Clara Barton Training Schools for Nurses, which is doing a grand work in training young women to nurse patients in accordance with the principles of non-alcoholic medication. The hospital is located at 3411 Cottage Grove Avenue, Chicago, a beautiful situation in the midst of a private park overlooking the lake. But its quarters are already too limited, and a new building is a necessity. Mrs. M. E. Kline is president of the National Temperance Hospital Board."

WOMAN'S LECTURE BUREAU.

'The Woman's Lecture Bureau, which is a branch of the Women's Christian Temperance Union, is the only lecture bureau in the world conducted by women. Its design is to systemize the work of furnishing lecturers, which are constantly being called for by State and local unions throughout the country. Although organized and conducted by women, both men and women have been on its list of speakers from the beginning. However, the greatest care is exercised in regard to the speakers sent out, and it is required that before

persons are put on its lists they shall be recommended by the general officers of the State temperance organizations from which they come. Being in the beginning in communication with between 5,000 and 10,000 Unions throughout the country, the undertaking at once commanded a large field. Mrs. R. A. Emmons is secretary of the Bureau."

THE TEMPERANCE TEMPLE.

This imposing structure, erected at a cost of $1,200,000, through the efforts of Mrs. Matilda B. Carse, is one of the greatest financial undertakings successfully carried out by women. The account of this stupendous enterprise achieved through the persistent labors and unwearied zeal of Mrs. Carse, is more fully described in another department of the volume.

The white ribbon is the badge of all the Women's Christian Temperance Union members, and is now a familiar emblem in every civilized country.

YOUNG WOMEN'S CHRISTIAN TEMPERANCE WORK.

BY FRANCES J. BARNES.*

"THE National Woman's Christian Temperance Union is the lineal descendant of the great temperance crusade of 1873–4, and is a union of Christian women for the purpose of educating the young; forming a better public sentiment; reforming the drinking classes; transforming by the power of Divine Grace those who are enslaved by alcohol; and securing the entire abolition of the liquor traffic."

The Young Woman's Christian Temperance Union has become an important branch of this parent society.

At one of the first conventions held by the organization, the following resolution was adopted:

RESOLVED,—That a committee be appointed to draft an appeal to

* World's and National Secretary, Young Women's Branch, National Women's Christian Temperance Union.

Mrs. Frances J. Barnes.

the young women of our land, that they may give their social and personal interest to favor the temperance reform.

Although Young Ladies' Temperance Leagues were started in different places at earlier dates, in 1876 at Amboy, Illinois, the first society under the name of Young Woman's Christian Temperance Union was organized.

In 1878, through the efforts of twelve earnest young women who met with the Central Woman's Christian Temperance Union of Chicago, three Young Woman's Christian Temperance Unions were formed, and their first work was appealing to all young women, through the columns of the daily papers, not to offer wine on New Year's Day. They continued their good works in the Sabbath-school, among children, at their own meetings, and at temperance socials where, by signing the pledge and paying a fee, young men were invited to become honorary members.

During the succeeding years the work was slowly becoming a stronghold, and more unions were formed, enlisting many of the noblest Christian women of our land.

In 1880 young women's work was made a department of the National Woman's Christian Temperance Union, and a superintendent was appointed. The *Floral Report* was the designation given to the record of 1882, because each state was given an emblematic flower, and the oak and ivy leaf with the lily of the valley formed the national emblem. At Louisville, Ky., this report was given with a basket of the flowers named, and proved a suggestion to the National Superintendent of Flower Mission Work to combine the beautiful message of flowers with temperance sentiments.

Kitchen-gardens, hygiene clubs and cheerful home societies, tea rooms, rest cottages, hospitals and a wider range of press-work were instituted by the young women.

In 1886 the first national organizer of young women's work was appointed, and a bed for young women in the National Temperance Hospital was endowed.

The *Oak and Ivy Leaf* the national organ of the Young Woman's Christian Temperance Union, made its first appearance in 1887.

The national department prepared and presented in 1888 a national banner to Michigan for greatest increased per cent. of membership

during the year. This was sent to the Paris Exposition, and on its return awarded to Connecticut in 1889, and to Pennsylvania and Ohio jointly in 1890. It forms one of the decorations of the "Y" parlor at the present Columbian Exposition.

At the State and National conventions, the young women's evening has become one of the most attractive and useful features.

In order to increase the strength of the work, and extend its influence, numerous and varied pamphlets, leaflets, and books have been issued, and a special song book for Young Women's Christian Temperance Unions was published in 1889. In 1891, the National Superintendent published a complete manual on Young Women's Work.

During the annual meeting of the British Women's Temperance Association held in London, May 21 and 22, 1890, the Young Women's Work of America was presented by the National Superintendent, who was appointed a fraternal delegate to the convention.

The superintendency of Young Women's Work in Great Britain was accepted by Lady Henry Somerset, President of the Association, and May, 1891, showed an organization of sixteen "Y" branches there.

Unions report from New Zealand, Hawaiian Islands, Queensland, South Australia, Turkey, South Africa, France, Italy, Canada, and the Maritime Provinces, showing an increased interest and progress in temperance work. The national superintendent in 1891 was made superintendent for the Young Women's Christian Temperance Work of the world, and Miss Marion Isabel Gibson, of Paris, was made "Y" superintendent for France.

With the increase of interest and workers for the grand temperance cause, the association has reason to be justly encouraged, but the field of work is yet so large and full of opportunities that more laborers are needed in Christ's vineyard.

The home, the social and educational world are the field of this great work, especially of prevention rather than cure, classified under three general headings.

1. Acquiring and disseminating temperance knowledge.
2. Working for children and youth.
3. Social influence. The purpose of our great undertaking is

admirably expressed by the presidnt of Knox College in his welcoming address to the Young Women's Christian Association of Illinois. They are to serve in positions "of unspeakable dignity and moment, to touch the keys of social, moral, religious and national destiny, to minister at altars the most sacred, to stand within temple gates, to guard the ark of the covenant," and faithfully protect the childhood of the world.

It is the aim of the Department of Young Women's Work to use all their power and influence to strengthen the whole, and make worthy inheritors of the duties that shall be theirs when the older members shall have passed from "works to rewards." Their mission is to keep up the interest and training of those who are between the Loyal Temperance Legions of children, and the Woman's Christian Temperance Union, that they may be ready for hearty consecrated service.

Up to 1892 the Young Woman's Christian Temperance Union shows a membership of 30,000; there has been an increased rooting and grounding in the work, due to a general and united study of the Bible and to meetings of prayer and consecration held by the Unions. Schools of Methods and Conferences on Young Women's Work have been held in various states, resulting in a growth of knowledge of ways and means employed by the Woman's Christian Temperance Union, at the same time kindling the hearts of young workers with a fresh enthusiasm. In some states Parliamentary Practice is a department taken up by some of the "Ys," while physical culture is becoming a leading and favorite feature among temperance girls. Other departments claiming first choice of the young women, and steadily carried on from year to year are the Loyal Temperance Legion, Flower Mission, distribution of temper ance literature and social temperance gatherings. The "Y's" are enthusiastic workers in behalf of prison and jail, railroad men, lumbermen and miners, soldiers and sailors, franchise, Sabbath observance, unfermented wine at the sacrament, remonstrances and music, while the *Oak and Ivy Leaf* has a large circulation among the membe

Reports from various centres over the world, show untiring energy and labor on the part of most of the young women who are ever

zealous in furthering the interests of the great cause which they nave undertaken.

With so large an army o. Christians marching *against* all that is wrong, and *toward* everything right, we can thank God for these willing volunteers in the Young Woman's Christian Temperance Union.

CHAPTER XXXVII.

HOSPITALS.

EDITORIAL.

REGARDING women's work in connection with the hospitals of America I have not been able to procure definite statistics. From the article, "Care of the Sick," by Ednah Dow Cheney, in "Woman's Work in America," I have gathered the following items: "New York Infirmary, established in 1857; Women's Hospital, 1860; New England Hospital for Women and Children, 1862; Chicago Hospital for Women and Children, 1865; Pacific Dispensary and Hospital for Women and Children; Ohio Hospital, Northwestern Hospital, Minneapolis; all provide clinical instruction for women. The hospital in Chicago, like other promising children of the East, transplanted to the West, has outgrown its parents, and is now the largest institution of its kind in this country, and probably in the world. It has eighty beds." Among other hospitals where women are admitted as professors and students, may be mentioned the Massachusetts Homeopathic Hospital, St. Luke's Hospital Association in Jacksonville, Fla. The Women's Homeopathic Association of Pennsylvania, the Philadelphia Home for Incurables, the Home of Mercy, in Pittsfield, Mass., and the Fletcher Hospital in Burlington, Vt., which was planned and endowed by Miss Mary Fletcher.

In the report of the Government Bureau of Education, in 1889, the number of training schools for nurses in the United States, was stated as 33, number of instructors , 260, number of pupils, 1,248, of which 956 were women.

Regarding the societies formed by women for supplying nurses to the sick poor, the following statement was taken from "Woman's Work in America:"

In New York City the Woman's Branch of the New York City Mission, sends out five nurses among the poor. These nurses have all had a full course of training at some hospital. This mission claims to be the first society in America to have introduced trained nurses in its work.

"The Department of United Relief Works of the Society of Ethical Culture, organized in 1879, furnishes nurses to Demilt and New York Dispensaries. During the year 1888-1889, these nurses paid on an average 2,800 visits to about 700 patients, including all diseases, even of the most infectious nature, and quite irrespective of creed and nationality.

"The Mt. Sinai Training School, supplies, at its own expense (being at present a separate organization from the hospital) from among its nurses not yet graduated, but experienced in hospital training, a nurse who administers to the sick irrespective of creed, nationality, or disease, under the direction of physicians." The order of deaconesses, in the various cities, also act in the capacity of nurse.

One has only to inquire into the work of women in any one of the large cities of the United States, in connection with charitable and Christian institutions to form a very correct estimate of the important part taken by women in the organization and support of these philanthropic enterprises. In the hospitals, orphan asylums, day nurseries, retreats, various homes, for the aged, and like benevolent philanthropies, every city can bear its vivid testimony to the efficient labors of women. If one could secure the statistics of the many munificent gifts of women to these institutions, the generous sum would doubtless be surprising. Now and then some item is recorded, such as the contribution of Miss Mary Elizabeth Garrett of Baltimore, to John Hopkins' University, whose donation has reached the figure of $354,764.50, which makes up the amount of $500,000 needed to open the medical school, to which women shall be admitted on equal terms with men.

It is estimated that in the United States the annual expenditure for public charitable institutions is fully $125,000,000, and not less than $500,000,000 is invested in buildings and equipments for carrying on the work of these institutions. In this estimate no account is taken

of penitentiaries and jails. It is estimated that church property in the United States, which in 1850 amounted to $87,000,000 in 1890 reached $631,000,000. We give these figures not as items regarding women's special work, but to show the grand advance of Christian and philanthropic institutions in the United States.

The following account of the founding of several of the New York hospitals has been kindly furnished by Miss Helen Evertson Smith, of Brooklyn:

"The earliest hospital in America for women is the "New York Asylum for Lying-in-Women," established in 1822, incorporated in 1829, and still continuing its good work at No. 139 Second Avenue, New York City.

We have not been able to learn the names of its founders, but they were all women, and the Asylum has always been governed solely by women. It was designed for poor married women, who often suffer terribly in their homes for want of proper comforts, care, and medical attendance. The hospital is small, but during its 69 years of life, it has had more than 5,500 cases of confinement within its walls, and extended medical service and other aid to nearly 20,000 out-of-door cases.

"Another hospital along the same line, but with broader aims, is the 'Sloane Maternity Hospital,' at the corner of 59th street and Amsterdam avenue. This hospital was built by Mr. William D. Sloane, at a cost of $225,000 and endowed by his wife—a daughter of Mr. William H. Vanderbilt—with a fund of $250,000 which enables all of its forty-five beds to be free. In the five years of its existence, nearly 2500 confinements have taken place within its walls, and only thirteen deaths have occurred from all causes. It is a feature of this institution that no questions shall be asked of any who seek its aid.

"But the crowning glory of the work of American women in connection with hospitals, is the 'Woman's Hospital in the State of New York.' Not only was it the first public hospital established in the world solely for the diseases peculiar to women, but had it not been for the labors and influence of a few noble women, its first breath could never have been drawn. To relate the struggles of the late Dr. J. Marion Sims—whose memory all women should cherish

—before he obtained the aid of the women referred to, would be foreign to our purpose. Neither can we even mention the names of many of the women who made success possible to him. Only one of the first board of managers is now living—Mrs. Charles Abernethy, then Mrs. Elisha Peck. She has continued tirelessly active in the work during all the years of bad and good fortune, since 1855. She now rejoices in seeing the hospital, which she once knew to be often in want of money to provide the daily meals for its patients and officers, one of the most nobly endowed of similar institutions.

"The two other women whose zeal and influence were of the highest importance to the embryo hospital, were Mrs. Thomas C. Doremus, a full sketch of whom will be found elsewhere, and Mrs. David Cadwise. In many characteristics these women differed widely, but they felt the highest esteem for each other, and both were mentally and physically magnificent women even to their latest days. While Mrs. Doremus was in the thick of the battle, looking after the housekeeping, sometimes putting her own hands to needed work, and encouraging both doctors and patients, Mrs. Cadwise was equally busy gathering in the munitions of war, beating the woods for recruits and fairly compelling the money of the rich, and the influence of the powerful. Not only was she principal spokesman of committees appointed to wait upon the aldermen of the city of New York, but she privately visited each at his own residence, that she might secure his pledge to vote for the donation of the site on which the hospital now stands—then the Potter's Field. After this it was necessary to secure the consent of the Legislature to permit New York City to give away its own land. Again and again did Mrs. Cadwise, then a woman of sixty years of age, and feeble, go with other ladies to Albany to obtain this consent. A gentleman who was a member of the Assembly during this time, has said that 'while other women could be refused or put off, the tactics of Mrs. Cadwise were irresistible. Her combined beauty and eloquence, and the magnetic warmth of her generous sympathy would have moved a stone.'

"Mrs. Cadwise was a daughter of Gilbert R. Livingston of Red Hook, N. Y. Connected by birth and marriage with all those of highest social position in New York City, and by sympathy and

natural affiliation with all of the best and most philanthropic men and women of that city. Mrs. Cadwise was a great power for good in her day. As her whole life was one unceasing giving to public and private charities, she had not money to bequeathe, and so keep her name in remembrance, and she left no descendants, but there are many institutions which in their beginnings were indebted to her efforts, and even to-day there are many persons who are glad to say: 'We owe our first start in life,' or 'our first impulse to do good to Mrs. Cadwise.'"

The work of these noble New York women has been repeated in the history of the numerous charitable institutions throughout our land, and the names mentioned stand only as representatives of a host of equally self-sacrificing women, whose consecrated lives have planted the seeds of loving efforts which have at length grown into the golden harvest fields of to-day, yielding their hundred fold of precious fruit.

Regarding the various "Homes" for the aged, children and needy, it is stated in "Woman's Work In America:"

"The homes for the aged in our cities are many of them established by the churches for their dependent members. Of homes for convalescents and incurables there are very few. There is a small Home for Incurables in Boston, founded by a young Roman Catholic Irish woman, who earned her daily bread by hair dressing, and who for four years had given all her spare time and money to the care of one dying girl after another, until she was enabled, by the help of friends for whom she worked, to open the Channing Home, which from that time to this (now long after her death) has been a refuge for poor consumptive girls and crippled women. The homes for children, which abound in almost every part of the country, have all had their growth in less than ninety years, the very first one established being the Boston Female Asylum, opened in 1800, and incorporated in 1803· established by women whose granddaughters and great-granddaughters are now numbered among the managers."

From the report of the Bureau of Education for 1888-'89, I have gathered the following: "The number of women teachers in the institutions for the deaf in the United States was 362; number of girl pupils in these charitable institutions, 3,521.

Number of institutions for the blind in the United States, thirty-three; number of women teachers, 202; number of blind girls in these institutions, 1,330.

Number of institutions for the feeble-minded in the United States, 26; number of women teachers, 126; number of girl pupils, 1,474.

The statistics of the reform schools of the United States are, number of schools, fifty; number of women teachers, 539; number of girls in these reform schools, 3,063.

MISSION SCHOOL OF COOKERY AND HOUSEWORK, AND OTHER INDUSTRIAL SCHOOLS.

Mrs. Anna Lowell Woodbury, of Washington, established the first Mission School of Cookery and housework in the United States, in 1879, and carried it on at her own expense for a number of years. Mrs. Woodbury organized the school for the purpose of improving the home life of the poor. The Mission School in Washington, has given instruction to over 1,000 girls, both white and colored. Mrs. Woodbury also prepared the way for the introduction of instruction in cooking in the public schools. In consequence of the wide interest taken in this charity, and the many letters received from all parts of the country asking for information regarding such mission schools, an Industrial Association was formed in 1883, with an Executive Committee in Washington, of which Mrs. Woodbury is chairman. This National Industrial Association, known now as the District of Columbia Industrial Association, has done a good work in establishing schools of cookery, and encouraging manual training in the public schools. As stated in the Report of the Executive Committee, "the object of the Mission School of Cookery and Housework is to supply a means of education to the poor, which will enable them to improve their homes and mode of life, and thus benefit their health and diminish the temptation to intemperance, while it also awakens in them an ambition to become self-supporting members of society." In the free Mission Cooking Schools, the pupils are taught how to make bread and some kinds of cakes and desserts, how to cook meats, vegetables, soups, and breakfast dishes. So many desiring a

cooking school for ladies who could afford to pay for their own or their cooks' tuition, such a branch pay-school was esbablished in connection with the free Mission Schools. The receipts from this source help to provide funds for the free schools.

In the autumn of 1861, Mrs. Woodbury, with other New England ladies, organized the "Union Hall Association; of Boston," which was formed to give employment to the wives of the volunteer soldiers.

These ladies took large contracts of clothing at the Government price, and obtained contributions of money which enabled them to give regulated wages to the sewing-women. Over 700 women were employed by this association the first year, and more than 70,000 garments of different kinds were made by these needy wives of soldiers. Out of 70,000 garments given out only seventy-two articles were lost.

Among the ladies interested with Mrs. Woodbury in the "Union Hall Association," were Mrs. Oliver Wendell Holmes, Mrs. James T. Fields, and others.

Later, during the War, Mrs. Woodbury helped to organize and personally manage the special diet kitchen in connection with the Armory Square Hospital, Washington.

After the War Mrs. Woodbury, with Miss Annie Butterick, Miss Mary Felton, and Miss Annette Rogers, organized the "Howard Industrial School," in Cambridge, Mass., in 1865. This school received and provided for several hundred colored people, sent north by Gen. Charles Howard and Gen. S. C. Armstrong.

This was one of the earliest industrial schools, and exerted a wide influence. Situations were found in Northern families for the colored women, while the girls and children were kept in the school, and they were instructed in reading, writing, cooking, sewing, and household work. This school continued for three years, taking in over 300 women and children.

The following account of some of the methods employed in industrial schools, is from an article written by Annie Isabel Willis.

A NOVEL SEWING SCHOOL.

UNIQUE METHODS EMPLOYED IN TEACHING NÉEDLE-WORK TO GIRLS.

"In the heart of the east-side of New York City is a big, plain building, over whose door is the sign: 'Wilson Industrial School for Girls.' Here Miss Emily Huntington's famous kitchen garden, the system of teaching housework by means of toys, was first put into operation. But in a room up one flight from where these alluring housework games are played is an apartment where the girls meet to learn to sew.

"Of course sewing is not as attractive as playing with tiny dishpans and washtubs and dishes, but here, as below, the work is made as pleasant as possible. A class of children from eight to ten years is just entering. They rapidly seat themselves in low chairs around low, broad tables, and monitors bring out bundles of work. Each bundle is marked with a tiny thimble bag pinned to it, on which is the owner's name. Thimbles, needles, thread and material are furnished, and the children pay the penalty for any loss of their sewing apparatus. How? By marks, to be sure. It would not do to impose money fines on these poorly-dressed youngsters, whose braids are often tied with rags.

"But marks are serious things to them, because their credits earn the clothing they sew on, while demerits cancel credits. It takes a good many credits to earn a dress, but it is often done. Next in price is a queer garment designed to utilize the patchwork calico with which overhanding has been taught. A lot of the blocks are sewed together to form a double skirt, which is lined with cotton wadding, quilted and given a stout waist or band. They are not pretty, of course, but are very warm.

"Miss Kirkwood, the head of the sewing classes, has devised a way to teach sewing by copy. It is called the school sewing practice cloth, and is intended for this purpose as a copy-book is intended to teach writing. About a yard of white cotton cloth is stamped with all the plain stitches, hemming, running, felling, even buttonhole

Miss I. Elizabeth Price.

work, and one or two fancy stitches. When a child has, lesson by lesson, sewed over these copy stitches, she is allowed to set them without a copy in plain garments. A sewing primer, which lies on Miss Kirkwood's table, has lessons in question and answer about their work and its materials.

"Occasionally between questions and inspection of work the teacher breaks out into some song of which the primer is full. Instantly all the childish voices strike in, and how they enjoy it while their fingers fly! One is inclined to believe that there never would have been so many rebellious hours spent in learning to sew if the children of the past had known such jolly songs as these or had sung those they knew. Could anyone sew slowly while rendering 'Stitching a Robe for Baby?'

> Oh, swift flying needle, stitching to song,
> Through muslin and linen speed you along.
> So much is to do quick must you be;
> Work shall be well done by you and me.

The prime favorite is one sung to the tune of 'Oh, Susannah,' always given with great enthusiasm. Its chorus is:

> Oh, my sewing—that's the work for me.
> I just can have the nicest time with sewing on my knee."

DOROTHEA LYNDE DIX.

BY L. ELIZABETH PRICE.

"HERE is a woman who, as the founder of vast and enduring institutions of mercy in America and in Europe, has simply no peer in the annals of Protestantism, to find her parallel in this respect, it is necessary to go back to the lives of such memorable Roman Catholic women as St. Theresa of Spain, or Santa Chiara of Assisi, and to the amazing work they did in founding throughout European Christendom great conventual establishments."

FRANCIS TIFFANY.

In the early days of the nineteenth century there was born in the town of Hampden, Me., a little girl who was given the old-fashioned name of Dorothea. Her father was Dr. Dix, a physician, who died while his daughter was yet in her teens, and left his family but a slender income. Dorothea was obliged to support herself, and she removed to Boston to open a girl's school, which she continued to conduct until 1830, when, upon the death of a relative, she inherited sufficient property to relieve her from the necessity of daily toil.

She disliked to be talked about, even in praise, and the records of her life are few, but the light that she lit and left burning cannot be hidden under a bushel, and it is to-day a shining example of the blessing that one good life can be to the world.

In her youth Miss Dix had become deeply interested in the condition and needs of criminals, lunatics and paupers, an interest that had grown and developed, and when the hour came for the laborer to go into the field, thought was ripe for the work.

When she was a little girl she had one day heard two men on the street telling of and deploring a great wrong, which they did not see a way to overcome, and in later years when she was able to aid humanity it was to this cause she turned her attention and gave her heroic life-work.

To fully realize what she has done for our country it is important to remember the exact state of things prevailing in New England fifty years ago. The powerful system of Calvinism, which was the religion of the majority of New Englanders of that time, had produced many fine results, but along with these it had the tendency to narrow and harden, and almost exterminate the tender and compassionate qualities of human nature. And as the righteous wrath of God was more preached than His love, the people cultivated and approved in themselves the severity they worshipped in their Deity. "The prisoner, an outcast from the heart of God, became equally an outcast from the heart of society. The little he might be called on to suffer in the jail from mouldy bread and filthy water, from foul air and swarming vermin, seemed so as nothing in comparison with the awful fate awaiting him in eternity, as scarcely to be worthy of consideration. Nor was it practically different with the view taken of the condition of the actually insane. Nay, in certain respects it was

worse. The terrible superstitions of the middle ages, which had always sought the explanation of insanity in the idea of diabolic possession, and had seen in its frenzies of imprecation, filthiness and blasphemy simply the masterpiece of Satan, still hung like a lurid cloud over the human mind." This was the thought that Miss Dix met and conquered, leaving us in its stead, as the poet Whittier gracefully wrote her: "Fountains in the desert of human suffering—you, to use the Scripture phrase have 'passed over the dry valley of Baca, making it a well.'"

She was a philanthropist in every sense of the word, in sympathy of thought and in word and deed. She visited prisons, insane asylums and almshouses in almost every State of the Union, seeking out the suffering, often herself instructing the convicts and making their existence in whatever way it was possible more endurable. In every way she used her efforts to relieve the unfortunate and wretched. Her endeavors forwarded the establishment of lunatic asylums in New York, Pennsylvania, North Carolina, and other states, and through her untiring perseverance a bill was passed by Congress in 1854, appropriating 10,000,000 acres of public lands to endow hospitals for the indigent insane. This bill was vetoed by President Pierce. At the outbreak of the Civil War, when the need arose for women nurses, Miss Dix was first at the front. She was appointed by the Secretary of War, superintendent of the female nurses, a place of influence and opportunity for a work, long experience and ability enabled her to use wisely. She held this position until the close of the war and then returned to the work of ameliorating the sufferings of the insane, a work to which she gave her heart and mind, and every effort of an industrious, heroic life, a work that to-day praises her in the gates and for which thousands, who do not even know her name, should call her blessed. Her self-sacrifice and devotion to the cause of bettering the condition and lessening the sufferings of her fellow-men should give her a place in history and in our hearts and memories.

The simple praise once written by an Englishwoman of her sovereign may with truth and justice be said of Dorothea Dix: "Wherever she has stood, there has been the standard of goodness, the headquarters of honor and purity."

CHAPTER XXXVIII.

TWO WOMEN WHOM I HAVE KNOWN.

BY MRS. CHARLES HENROTIN.*

THERE is no place more favorable to the development of originality than a young and prosperous city; and the subsequent social life of such a city is moulded by the strong and original natures which destiny decrees shall be the motive power of social life. Many of the Western cities have been extremely fortunate in the force of character and the intellectual ability of their first settlers, and the two women whom I have known, influenced young and growing communities by their intellectuality and their executive ability.

These two women are not comparable with each other, being as widely dissimilar in tastes, in training, and in character, as two human beings can possibly be; both of them died young, and both died in Chicago.

The first, Mrs. Kate Newell Doggett, was an Eastern woman, born in Charlotte, Vt., in 1827. Her early life, through no fault of her own, was a very sad one, and in 1855 she left the East and came to Chicago, where she had obtained a position as teacher in the public schools. The following year she was married to Mr. William E. Doggett, a wealthy and intelligent merchant of that city, and until his death, in March of 1876, their life was an ideal one, as they possessed wealth, health, and many friends. Mr. and Mrs. Doggett were also peculiarly suited to each other; he was generous, brave and patient; she, impulsive and sympathetic. In fact one might almost characterize her as possessing the "fanaticism of sympathy." In the full tide of prosperity, in the best years of her life, while love, health, joy and wealth were hers, she opened her heart to every

*Vice President Woman's Branch, World's Congress, Columbian Exposition.

Mrs. Charles Henrotin.

appeal for aid in furthering the physical, moral, and educational good of the world. No institution of learning, either of art or science, in their young city, appealed to Mr. and Mrs. Doggett in vain. Their sympathy was ever active, and their purse open to establish every movement which tended to elevate Chicago. Their hospitality was boundless; not only were the favored of fortune bidden to enter their home, but the friendless and stranger also.

Mrs. Doggett's ambition as a social leader, and she was ambitious, was not to limit the circle of our friends within the smallest possible compass, but to so extend it that it should embrace everyone with whom she had a bond of sympathy or intellectual companionship; and her home was the centre in which were formed many intellectual friendships, which have continued to this day. The possession of such a social leader, was the greatest boon to Chicago, it prevented society from crystallizing into narrow conventionality. Mrs. Doggett was the founder of the Chicago Fortnightly, a club known over the length and breadth of this country. It is said that Mrs. Doggett founded the Fortnightly to further the cause of suffrage. Twenty years ago, that cause was unpopular and compromising; both men and women looked askance upon any movement which would bring the latter out of their seclusion into a semi-public position, while women of a certain social caste were the first to declare that they had all of the rights that they desired; but Mrs. Doggett was so large brained and large hearted that she saw outside of her own happy home down into those of the masses, where nothing is so cheap as womanhood, and many struggle, discouraged and weary, bearing burdens not their own, laboring against social and legal inequalities, and with all the passion of which her intense nature was possessed, she threw herself into the breech for her sisters, her ringing words awakening in the hearts of many women the conviction that their own peaceful lot was the exception and not the rule. No woman fighting against her fate, ever went to her in vain for sympathy and assistance.

Mrs. Doggett's intellectual attainments were in many respects remarkable; she mastered all branches of study with rapidity, and was also pre-eminently endowed with the faculty of memory; her vast and accurate knowledge was always available, thus rendering

her a brilliant conversationalist. Her mind was better adapted to science than to any other branch of knowledge, and it is greatly to be regretted, that during her days of health and strength, she did not edit her work on the *Flora of the West.* But in those days she was too much absorbed in the practical, to give any consideration to her future literary reputation. However she found time to translate Charles Blanc's *Grammar of Painting*, which has become a standard work in Art Literature.

After Mr. Doggett's death she retired from the world, and the same disease attacked her from which her husband had died, consumption. Mr. Doggett's death seemed to sap the life of this brilliant and apparently self-poised woman; she literally never held up her head again, and after having carried herself so bravely, she gave up life and all its interests. At the time of her death, the work in which she had been specially engaged in connection with the Chicago Academy of Science and the University of Chicago, appeared to have come to naught. The great fire had destroyed the collections of the academy, many of which had been collected and catalogued by Mrs. Doggett herself. The university had practically failed, and in that last hour of loneliness, looking backward over a busy life, she must have felt the bitterness of defeat, but the great ideas which she fostered and nourished are now assured facts; the Academy of Science is revived, and is to find a permanent home in Lincoln Park, while the University of Chicago has taken its place among the higher institutions of learning in the United States.

Mrs. Doggett died in March, 1884, leaving the world the poorer in that so valiant a soul had taken its flight from among the children of men. The City of Chicago owes to her a debt of gratitude which it will never pay, for her services were of that order which do not speak in massive buildings and great possessions, in a word, in the material splendor of achievements, but was rather the impulse given to a young and growing society, towards intellectuality, spirituality, and liberty, which will make for the city on the lakes a name and place.

MRS. MARTHA RITCHIE SIMPSON.

Anyone approaching to middle life, in recalling the people they have known, can not but be impressed with the small number of

whom the memory retains a vivid recollection. Mrs. Simpson was of the rare class that having once seen you never forget. A tall, large and stately woman, dressed in flowing garments, invariably made of one pattern, her hair brushed smoothly on her forehead, as was the style twenty years ago, speaking slowly and with a beautiful voice, she has remained to me the most powerful personality I have ever met.

She was the daughter of Mr. Archibald Richie, who early in life moved with his family to California, and afterward went to China, where the family resided for several years. On returning to California, Mr. Ritchie established himself permanently in San Francisco, and gradually accumulated a large fortune. He was found dead on the road which connected two of his ranches, evidently murdered; by whom, and for what purpose, will remain one of the unsolved mysteries of which so many cluster around the remarkable men who first settled California.

At her father's death, Mrs. Simpson was just seventeen years of age, and had been the object of his greatest care and solicitude. I have seen letters which he wrote to his wife before she joined him in China, in which he urged her to be especially careful in the training and education of this brilliant little daughter. He constantly spoke of her in this wise, "I foresee my dear, that Martha will be a remarkable woman. Under wise and kind guidance, she is destined to be a George Eliot or a George Sand of this continent." And he was not mistaken, for this little daughter was endowed at her birth by the Fairy Goddess of Intellectuality. The great misfortune of her life was the death of this wise and tender father, for she possessed a weakness in her character, which, to overcome, needed the spur of constant guidance; she was fatally indolent; utterly lacking in that divine ambition without which no character is complete, and no person attains any great achievement.

At the age of seventeen this girl found herself a reigning belle, with wealth at her command, and thrown into the most original society which American conditions of life have ever produced. She loved people, was generous as a queen, prodigal of her time; in a word, she allowed people to engross her.

When about twenty-two years of age, she was married to Gen.

Simpson of the United States Army, who was ordered at the commencement of the war to Washington, and here during the stormy days which followed the outbreak of the Rebellion she was a notable character. I have often heard her lament that lack of concentration prevented her from keeping a diary during those important four years when she resided in that city. She knew everyone, and everyone knew her. She was the centre of attraction wherever she appeared. She was brilliant as a conversationalist, her wit being so keen that by a few words she would characterize an individual in such a manner that the characterization forever lingered in the mind of her hearers. As she grew older, and the fatigue of life overtook her, she became very merciful in this respect, and never directed her wit against a kindly or simple nature. Wherever she went she had devoted friends and bitter enemies, as was inevitable; her originality was too striking not to rub against the personality of others.

A little after the war, General and Mrs. Simpson returned to the Pacific Coast, and took up their residence in San Francisco, where Mrs. Simpson remained for many years a distinct power in that wonderful city. She occupied her time in keeping up a large circle of friends, as advisor to men in business, frequently trading in stocks herself, and as the dispenser of royal hospitality. She had no faith in charitable work as such, but constantly gave to individuals pecuniary assistance, and always her time and attention; and no matter how great the sinner, or how grievous the sin, she never despaired of their final restoration.

Mrs. Simpson was especially interested in women and their struggles for livelihood. She was constantly thinking out new schemes for placing women in a position where they would be financially independent. She originated more brilliant projects than any person ever heard of, and only her lack of concentration prevented her from carrying them out.

About ten years ago, General and Mrs. Simpson came to Chicago, the former having been ordered to that post; they bought a place at Winnetka on the lake shore, where gathered about them a charming society. Her father's prophecy of her when so young that she would be the George Sand of this country, was strangely prophetic. The latter days of her life deepened her resemblance to that remarkable

French woman, for, like her, Mrs. Simpson became enamored of the country. It was as if she had discovered a new creation, and she a first discover; she became passionately devoted to her country home; truly every nook and corner, apparently grateful for her devoted love, blossomed into beauty. Ingleside, the name of her place, became a proverb all along the north shore, which she did so much to beautify. During the autumn months when driving about through the country, she would take packages of seeds of the hardier growth, and descending from her carriage, she, or her son Alan, by whom she was always accompanied, would plant the seeds, so that for miles about Winnetka the woods and by-ways testified to her love.

This dear son, even more richly endowed with genius than his mother, survived her but a year, being eighteen years old when he died, having just entered Harvard.

The life of these two together was a poem; and her absorbing love for her son interfered with her literary labors, as she threw her whole heart and soul into his education and lived and breathed in his presence. This son wrote to me a few months after his mother's death, the following letter. This boy was but seventeen at the time of writing: "In considering my mother's character, I always think of her as being first and thoroughly an individual, and after that a well-born lady. These are conflicting characteristics, with the radical independence of the one, and the conservatism of the other, she made many, many mistakes, but as James says, 'they were generous mistakes.' She was very courageous, and when she made a mistake, never for an instant shirked the consequence, but bravely endured whatever her action entailed upon herself. I never once heard her give voice to the slightest wail, or the least craving for sympathy; and yet no one knew better than I, of the hurts, the trials, the years of misery which she endured so heroically. I cannot tell you this in words strong enough to do her justice. She has always been wonderful to me, and as I grow older, and see clearer my surprise and admiration increase. There never is a day but what I think of her thousands of times, and always with deepest love and bitterest regret. Had she lived I might have been the source of happiness to her, and yet at other times I feel that the quiet contentment which comes to mediocrity, would always have been denied her. She would always

have suffered from the unrest, the weariness, the yearning that comes with genius. I feel that I cannot make my meaning quite clear, but I loved her so dearly that I can form no opinion of her character; nor would I if I could; she was all and more than enough to me, and I shall remain to my death, her loving and loyal son."

Mrs. Simpson wrote some wonderful letters, the extracts of one or two, which it has been my privilege to receive from her, I give in closing. She writes thus of a great labor leader whom she met at my house: "It takes much to thrill me, but I felt genuine emotion when I listened to that man's electric talk. I could only think of Prometheus bound, a great soul forever fettered shines out of those eagle eyes. His want of training and early education will prevent him from gaining fame or fortune by means of his pen. He is now too old to educate himself, even were the opportunity afforded him. Some day perhaps we may see a little way into the darkness and understand the why and wherefore of much that is now so mysterious. I have little so called religion, but great curiosity as to the method and reasoning of the law that rules the universe.

"As we drove home last evening through the beautiful night, the planets and constellations were most brilliant. As I have done a hundred times before, I looked up at the star gemmed arch above me, and wondered not at it, but why *I* existed. The great North star shone strong and bright, as it did the first night after creation; there seemed such method in it all, such an eternity of argument, but I am dumb and blind, not strong enough in any perception to grasp the slightest clew to this wonderful mystery. I had that man in my mind as a provoking cause of speculation; how curious that he, with a soul full of lofty aspirations, noble impressions and sincerity, should be a prisoner in the low places of earth, almost in the very slough of despond. But the ferment is working as Carlisle expressed it; 'those who will not see in the light will be forced to see by the lightning.' Some day the enigmas of life will be solved; you and I will not be at the new dawn, but it is coming; all the air is full of inarticulate but passionate murmurs, which will settle into speech most eloquent when the time is ripe for men to understand. The mountain of error will vanish, the sterile deserts of selfishness will be inundated before that good day is on us, that will force daylight into dark places."

A few weeks before Mrs. Simpson's death, in the last letter I ever received from her, she thus wrote:

"I doubt if you know how much genuine kindness means to me just now, I am not afraid, I am not cast down, but I am tender and sore, and so helped by the sympathy of friends. No one deserves to live who is afraid to die, but as death approaches, there comes also a physical longing for kindness and calmness. That kindness which says, 'I am with you, I can not help you, but I will walk at your side, until we come to the very verge of that dark river where our separation is inevitable.' I know you are with me, and I thank you."

WOMEN IN PROFESSIONS, BUSINESS AND TRADE.

CHAPTER XXXIX.

WOMEN IN PROFESSIONS, BUSINESS AND TRADE.

EDITORIAL.

"So much is clear,
Though little dangers they may fear,
When greater perils men environ,
Then women show a front of iron;
And, gentle in their manner, they
Do bold things in a quiet way."

ALL avenues of industry, professions, business, and trade, are now open to women. What women have accomplished in the profession of medicine is instructively presented by Dr. Mary Putnam Jacobi, and Mrs. Ada M. Bittenbender has traced the advance of "Women in Law" with painstaking carefulness. The profession of American women on the stage is outlined with discriminating appreciation by Miss Lilian Whiting. Mrs. Katharine Pearson Woods has sketched the "Queens of the Shop, the Workroom, and the Tenement" with strong strokes, and the Marquise Clara Lanza relates in an attractive manner many interesting facts regarding "Women Clerks in New York."

In this department will be found also statistics of women's work in various lines of business and trade, together with brief sketches of noteworthy examples of successful business women.

WOMEN IN MEDICINE.

BY MARY PUTNAM JACOBI, M. D.*

THE history of the movement for introducing women into the full practice of the medical profession, is one of the most interesting of modern times. This movement has already achieved much, and far more than is often supposed. Yet the interest lies even less in what has been so far achieved than in the opposition which has been encountered: in the nature of this opposition, in the pretexts on which it has been sustained, and in the reasonings, more or less disingenuous, by which it has claimed its justification. The history, therefore, is a record not more of fact than opinion. And the opinions expressed have often been so grave and solid in appearance, yet proved so frivolous and empty in view of the subsequent event, that their history is not unworthy careful consideration among that of other solemn follies of mankind.

In Europe the admission of women to the profession of medicine has been widely opposed because of disbelief in their intellectual capacity. In America it is less often permitted to doubt—out loud—the intellectual capacity of women. The controversy has therefore been shifted to the entirely different ground of decorum.

At the very outset, however, two rival decorums confronted each other. The same centuries of tradition which had, officially, reserved the practice of medicine for men, had assigned to women the exclusive control of the practice of midwifery, which they held until late in the eighteenth century.

The history of medical women in the United States may be divided into seven periods, as follows:

First, the colonial period of exclusively female midwifery.

Second, the period of the Revolution and the years immediately preceding and following it. During this period male physicians made rapid strides in advancement, but they harshly thrust out all "females," even from their work as accoucheurs.

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*Author of "The Value of Life," "Studies in Endometritis," "Hysteria, and Other Essays, etc."

The third period was one of reaction. In 1848, a Boston gentleman, Mr. Samuel Gregory, began to protest against the innovation of "male midwives." The arguments then used against the intrusion of men into midwifery were similar to those subsequently used against the admission of women to medicine—arguments namely based upon "considerations of modesty and decency."

The fourth period began in Boston, with the opening of a School of Medicine (so called) by Mr. Gregory, November 1848. It maintained a precarious existence until 1874 when it was absorbed into the medical department of the Boston University.

By this time two schools had been started in Philadelphia. One, the Penn Medical School, was soon extinguished. The other, the now flourishing Woman's Medical College of Pennsylvania, was founded in 1850. It was during this fourth period that the first women appeared who demanded the opportunity to be educated as full physicians.

These were Harriet K. Hunt of Boston, to whom the Harvard Medical College refused admittance, Elizabeth and Emily Blackwell of Ohio, Marie Zakzrewska from Germany, Ann Preston, a Quaker lady of Philadelphia, Sarah Adamson, now Mrs. Dolly of Rochester and Mrs. Gleason of Elmira.

It was by sheer force of intellect that Elizabeth Blackwell divined for women the suitability of an occupation whose practical details were to herself distasteful. Among all the pioneer group of women physicians, hers chiefly deserves to be called the record of an heroic life.

She applied at twelve medical schools to be admitted as a student, and at last, by a vote of the students, she was received at the school at Geneva, N. Y., whence she graduated in 1849.

After five years' study in America and Europe, Dr. Blackwell settled in New York and opened a little dispensary for women and children, which was gradually developed into the New York Infirmary. This was chartered in 1854, and thus preceded by a year the Woman's Hospital, founded by Marion Sims. The Blackwells founded the infirmary especially to secure for women physicians the hospital facilities elsewhere denied them. It was the first institution of the kind in the world.

Ann Preston worked to raise the funds for establishing a medical school for women at Philadelphia. In this school she was early appointed professor of physiology.

Marie Zakzrewska served as physician for a year in the New York Infirmary; was thence invited to lecture on midwifery at the Female Medical School at Boston; was finally summoned to build up the New England Hospital, which, for many years, was almost identified with her name.

Of the remaining typical members of the pioneer group of women physicians, all were married, either already upon beginning their studies, or immediately after obtaining a diploma to practice. These four were: Miss Adamson, niece of Dr. Hiram Corson, and now Dr. Dolley, of Rochester; Mrs. Gleason, the venerable chief of the sanitarium at Elmira; Mrs. Thomas, and Mrs. Hannah Dangshore, of Philadelphia.

The married women physicians of the West, with protection and sympathy at home, and encountering abroad only a good-natured laxity of prejudice, were in a favored position compared with their colleagues in Philadelphia, Boston and New York.

In 1859 Elizabeth Blackwell estimated that about 300 women had managed to "graduate somewhere in medicine." But in all the schools where they gained admission, including those founded especially for them at Boston and Philadelphia, the instruction was entirely inadequate. "It is not," said Elizabeth Blackwell at this time, "until these students leave college, and attempt their work alone and unaided, that they realize how utterly insufficient their education is to enable them to acquire and support the standing of a physician."

Thus this fourth period in the history of women physicians, to which belong the early careers of the pioneers in the movement must nevertheless be considered as a sort of pre-medical episode, analagous in many respects to that of the entire medical profession in America before the Revolutionary War.

The fifth period for women physicians began with the founding of hospitals where they could obtain clinical training. Between 1857 and 1882 six hospitals for women and conducted by women physicians, were established. These were, in chronological order, the New York Infirmary, the Woman's Hospital of Philadelphia, the New

England Hospital at Boston, the Woman's Hospital at Chicago, the hospital for sick children and women, San Francisco, the Northwestern Hospital, Minneapolis.

The foundation of these hospitals effected for women the transition from the pre-medical period, when medical education was something attempted but not accomplished, to a truly medical epoch, when women could really secure an opportunity to engage in active medical work. Correlatively, their theoretic education began to improve. In 1885, Lawson Tait, the famous English surgeon, described the Philadelphia Woman's Medicæ as "being very large and splendidly appointed." And adds, "I am quite satisfied that its graduates are quite as carefully trained as those of any other medical school. In the United States the practice of medicine by women has become an accomplished fact."

In 1865 the trustees of the New York Infirmary decided to open a medical college for women in connection with the hospital, and the Drs. Blackwell presided over the foundation of the new institution, of which Dr. Emily Blackwell is still Dean.

In 1890, woman's medical colleges are established in Philadelphia, the oldest, New York, Chicago, and Baltimore. Moreover, women are admitted to many Western medical schools, and earliest to that of the University of Michigan, at Ann Arbor, where women have long been pupils in all departments. Besides, to the University of California and Cooper College, of San Francisco, and to the State University at Iowa.

In the East, women share in all the privileges of the Boston University, but its medical school is homeopathic.

There is no manner of doubt that co-education in medicine is essential to the real and permanent success of women in medicine. When the tact, acuteness, and sympathetic insight natural to women become properly infused with the strength more often found among men, success may be said to be assured to the medical candidate.

It is in view of these considerations that in 1890 a vigorous effort was made to secure to women admission to the medical school about to be opened at the Johns Hopkins University. The permission was granted in virtue of a contribution of $100,000 given by women towards foundation funds of this school, and of this sum $50,000 was

given by one woman, Miss Garrett of Baltimore, who has since promised to increase her generous donation to $250,000 when the remaining funds shall have been raised. This however has not been done, and the school has not yet been opened.

The sixth period cannot be defined chronologically, for in respect to time, it overlaps, or indeed coincides with that of the two which have just been described. It represents, however, a distinct aspect of the movement, being the struggle on the part of women physicians to obtain official recognition in the profession. This became the subject of a prolonged and acrimonious debate in all medical societies, the cause of the women being defended and attacked with equal warmth, and by men both distinguished and undistinguished. It was the Philadelphia County Medical Society which first assumed the responsibility of checking the innovation of female doctors and woman's schools. In 1859 a resolution was introduced declaring that any member who should consult with women should forfeit his membership. But the Montgomery County Medical Society passed a resolution "that females, if properly educated, should receive the same treatment as males."

In the County Medical Society there were many discussions of the subject. Dr. Lee summed up the conclusions in observing that the committee report and its concluding resolution might be considered to read about as follows: "Whereas in the opinion of this Society, the female mind is capable of reaching every stage of advancement to which the male mind is competent: and whereas all history points out examples in which females have mastered every branch of science, art and literature: therefore, be it resolved, that any member of this Society who shall consult with a female physician, shall forfeit his privileges as a member of this society." The resolution stultifies the report.

Nevertheless the County Medical Society held to its position, and prohibited all consultation with women physicians, until 1888, when the grand controversy was finally ended by the election of a woman to its membership—Dr. Mary Willets.

As early as 1869 the Drs. Blackwell were accepted as members of a voluntary "Medical Library and Journal Society." In 1872 a paper was read before this society by a young lady, Dr. Putnam who

had just returned from France with a medical diploma, the first ever granted to an American woman from the Paris École de Médicine. This paper was the first read by a woman physician in the United States before a medical society. In 1873 Dr. Putnam was admitted without discussion to the Medical Society of New York, and from this time the question of official "recognition" of women might be regarded as settled.

Another question now came to the front—the extension to women of opportunities for study and practice in great hospitals, opportunities, absolutely indispensable both to obtaining and maintaining a valid place in medical practice and standing in the medical profession. The discussion of this question belongs to the seventh period of the history.

For this purpose the small hospitals conducted by women were (and are) quite insufficient. Efforts therefore have been constantly made to secure the admission of women as students, internes, or visiting physicians to the great hospitals.

Apparently the first general hospital in the country to confer a hospital appointment on a woman, was the Mt. Sinai Hospital of New York. Here in 1874, Dr. Annie Angell was made one of the resident physicians. In 1884 Dr. Josephine Walter was admitted as interne.

Since her appointment none others have been made. Even in the Woman's Hospital, with exclusively female patients, and a host of female nurses, the medical staff have repeatedly expressed their formal opposition to the admission of female internes.

In 1882 a school was opened for post-graduate instruction in New York, and one woman physician was invited to a place in its faculty, and several others became instructors to classes of young men.

More than twenty women are now serving as physicians in insane asylums.

The census of 1880 records about 2,500 women practitioners throughout the United States. In the census for 1890 this number will certainly be much increased.

It is evident from the records that the opposition to women physicians has rarely been based upon any sincere conviction that women could not be instructed in medicine, but upon an intense dislike to

the idea that they should be so capable. Apart from the absurd fear of pecuniary injury to the men physicians already in practice, the arguments advanced have always been purely sentimental.

What women have learned in medicine they have in the main taught themselves. And it is fair to claim that, when they have taught themselves so much, when they have secured the confidence of so many thousand sick persons in spite of all opposition; when such numbers have been able to establish reputable and lucrative practice—to do all this, shows a quite unexpected amount of ability and medical fitness on the part of women.

It could be wished that space remained to bring to light the obscure heroisms of the many nameless lives which have been expended in this one crusade for liberty and equality. It has been fought, and modestly, in the teeth of the most painful invective, that of immodesty. Girls have been hissed and stampeded out of hospital wards and amphitheaters where the suffering patient was a woman, and properly claiming the presence of members of her own sex; or where, still more inconsistently, non-medical female nurses were tolerated and welcomed. Women students have been cheated of their time and money by those paid to instruct them; they have been led into the fields of promise to find only a vanishing mirage. At what sacrifices have they struggled to obtain the elusive prize!

The change from the forlorn conditions of the early days has been most rapid, and those who survived the early struggle, and whose energies were not so absorbed by its external difficulties that not enough were left for the intrinsic difficulties of medicine, have been really invigorated by the contest. Indeed one of the ways in which women have secured the infusion of masculine strength essential to their success, has been by successfully resisting masculine opposition to their just claims. The character and self-reliance natural to American women have thus been re-enforced even by the adverse circumstances of their position.

The intellectual fruitfulness of this period is not to be compared with that exhibited by other and contemporary classes of medical workers, but rather with that of the first 150 or 200 years of American medicine. For, until now, it is a mentally isolated, a truely colonial position, which has been occupied by the women physicians

My Son

I have a little child--a son,
And I magine he
Is something like the little boy
Christ used to be.

He waits on me so lovingly
With earnest eyes and sweet;
So willing and so eager are
His hands and feet.

I think the little Lord was glad
To serve his mother so,
And down the streets of Nazareth
On errands go.

And when my son has grown a man
Of strength and courtesy,
Oh Jesus, may he then as now
Resemble Thee.

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of America. When a century shall have elapsed after general intellectual education has become diffused among women; after two or three generations have had increased opportunities for inheritance of trained intellectual aptitudes; after the work of establishing, in the face of resolute opposition, the right to privileged work in addition to the drudgeries imposed by necessity, shall have ceased to preoccupy the energies of women; after selfish monopolies of privilege and advantage shall have broken down; after the rights and capacities of women as individuals shall have received thorough, serious, and practical social recognition; when all these changes shall have been effected for about a hundred years, it will then be possible to perceive results from the admission of women to the profession of medicine, at least as widespread as those now obviously due to their admission to the profession of teaching.

CHAPTER XL

WOMEN IN LAW.

BY ADA M. BITTENBENDER.*

ABOUT the twelfth century before the birth of Christ, "Deborah, a prophetess, the wife of Lapidoth, she judged Israel." (Judges IV. 4.) "She dwelt in Mount Ephraim, and the children of Israel came up to her for judgment." It was at the time the Israelites were in "the hand of Jabin, King of Canaan," by whom they were for "twenty years mightily oppressed," and from whom the Lord delivered them through Deborah as prophetess; afterwards her term of office as judge continued the "forty years the land had rest." (Judges ii. 18; V. 31.)

After the days of Deborah, ancient history records the names of women distinguished for their legal learning, some of whom acted as judges, advocates and in other judicial capacities.

The middle ages and since furnish many cases of women of royal birth acting officially in the administration of justice. We mention Eleanor, Queen of Henry III., who was appointed Regent of England and Lady Keeper of the Great Seal. She took her seat on the King's bench in 1253; "and we find that the pleas were holden before her and the King's Council, in the court of exchequer, during Henry's absence in Gascony. 'At this time,' says Madox, 'the queen was *custos regni*, and sat *vice regis*.' We have thus an instance of a queen-consort performing not only the functions of a sovereign, in the absence of the monarch, but acting as a judge in the highest court of judicature, *curia regis*." (1 Agnes Strickland's

* Superintendent, Department of Legislation and Petitions, National Woman's Christian Temperance Union, Attorney and Counsellor at Law.

Mrs. Ada M. Bittenbender.

Lives of the Queens of England, 261.) "Ann, the celebrated countess of Pembroke, Dorset and Montgomery, had the office of hereditary sheriff of Westmoreland, and exercised it in person. At the assizes at Appleby, she sat with the judges on the bench." (Coke upon Littleton, 2 B & H's Notes, 326. "The Scotch sheriff is properly a judge." 1 Chitty's Blackstone, 340 *note.*) French history furnishes many instances of women "personally presiding in their own courts, even over judicial combats; of their being summoned to, and sitting in, the court of peers. Thus Mahant, the Countess of Artois, assisted at the trial of Robert of Flanders." (Coke upon Littleton, 2 B. & H's Notes, 326.)

Women of ancient Greece and Italy are distinctly renowned as learned in law, women of Italy becoming especially famous as advocates and teachers of jurisprudence, the latter in connection with the great co-educational University of Bologna—that oldest university in Italy, said to have been founded in A. D. 425, which "was the principal seat of learning in the middle ages," and which "acquired special renown in jurisprudence in the twelfth century by the influence of Irnerius." The fame of "his erudition and the splendor of his eloquence attracted the attention of all learned Europe, and crowds of students flocked to hear the great jurisconsult and to learn of him. . . . Women were quickened to new life in this studious and literary atmosphere. . . . The public examination took place in the cathedral, before the dignitaries, the college of doctors, the students, the ecclesiastics and the principal inhabitants of Bologna. The aspirant for the degree, before this notable assembly, was called upon to read a thesis, expound some knotty law point and maintain and defend his or her explanation of it, against all disputants. If victorious in the contest, the degree of doctor, with the cap and gown, was won and duly awarded. The records of the University show that many women won this degree and were invested with its insignia." (Mary A. Livermore's *Learned Women of Bologna.*) The historian Sigonio states that Bettisia Gozzadini was created Doctor of Laws in 1239 and in the same year commenced her public lectures to the admiration of crowded audiences. Ghirardacci, in his history of Bologna, tells us that she wrote on philosophy, law and jurisprudence. She continued

to fill the professional chair until her death in 1249. "Mention is made by several writers," says Livermore, "of a very learned woman, who was also invested with the doctor's degree and wore the cap and gown, and who was a 'venerable woman' in 1354, Madonna Giovanna Buonsigniori by name. She was skilled in legal and philosophical lore, was accomplished in Latin and Greek, and discoursed in the German, Bohemian, Tuscan and Polish languages. The people of Bologna honor her name to this day."

The right of Roman women to follow the profession of advocate was taken away in consequence of the obnoxious conduct of Calphurnia, who, "from excess of boldness," and "by reason of making the tribunals resound with howlings uncommon in the forum," was forbidden to plead (Velerius Maximus, Hist., lib. viii. ch. iii). The law, made to meet the especial case of Calphurnia, ultimately, "under the influence of anti-feministic tendencies," was converted into a general one (Lex. I, Sec. 5, Dig. iii 1).

This exclusion furnished a precedent for other nations which, in the course of time, was followed. Speaking on this point, Louis Frank, L.L. D., in a valuable pamphlet entitled "La Femme Avocat," translated by Mary A. Greene, L.L. B., says: "Without taking time to discuss the rudimentary law of the ancient German Colonies, we recall only that institution of Germanic origin, the *vogt* or *advocatus*, whose care it was to represent every woman at the court of the suzerain, in judicial acts and debates. . . . The ancient precedents were conceived and established in a spirit which was extremely favorable to woman. There is not a trace in them of the privileges of masculinity. They allowed woman to be a witness, a surety, an attorney, a judge, an arbitrator. Later, under the influence of the canon law, and in the early renaissance of juridical study, under the action of the schools of Roman law, a reaction made itself felt against the rights of women, and the old disabilities of Roman legislation became a part of the legal institutions."

Further on Dr. Frank says: "The forwardness of Calphurnia appeared to ancient jurists a peremptory reason for excluding women from the forum."

From among his citations to prove this assertion we extract the following:

"Boutillier tells us that a woman could not hold the office of attorney or of advocate. 'For know that a woman, in whatever state she may be, married or unmarried, cannot be received as procurator for any person whatever. For she was forbidden (to do) any act of procuration because of Calphurnia, who considered herself wiser than any one else; she could not restrain herself, and was continually running to the judge without respect for formalities, in order to influence him against his opinion.' (Somme Rural, Edit. Mace, Paris, 1603, L. I., tit. x., p. 45.) In Germany as in France, the exclusion of woman was justified upon the same grounds. 'No woman,' says the *Miroir de Sonabe*, 'can be guardian of herself nor plead in court, nor do it for another, nor make complaint against another without an advocate. They lost this through a gentlewoman named Carfurna, who behaved foolishly in Rome before the ruler.'" (Miroir de Sonabe, T. ii., ch. xxiv., Lassberg, 245.)

The judicial influence against women acting as advocates, or barristers, the latter being the term used to designate the office in England, wherever exerted, has continued to affect women nearly if not entirely to the present time outside of the United States of America.

In England women are still denied the full privileges of the profession unless very recently granted. If not affected by the Calphurnian decree, their ineligibility to become barristers and exercise the right of that rank in the prosecution of their cases, is due to their being denied admission to the Inns of Court. where barristers are trained and ranked.

The common law of England becoming the law of this country, American women were thought ineligible to admission to the bar, and but one woman, so far as we know, attempted to test the matter until within the last quarter of a century. This exception was a notable one in colonial days. It was the case of Margaret Brent, of Maryland, who, on the death of the Governor, Leonard Calvert, in 1647, succeeded him as attorney for Cecilius Calvert, the Lord Proprietary. Her right to act in this capacity was questioned in the provincial court. The court in January, 1648, ordered that she "should be received as his lordship's attorney." The records show that she not only frequently appeared in court as his lordship's attorney, in which capacity she continued to act for some years, but

also in prosecuting and defending causes as attorney for her brother Capt. Giles Brent, and as executrix of Leonard Calvert's estate, and in regard to her personal affairs. There is no record of any objection being made to her practicing as attorney on account of her sex. At that time the provincial court was the chief judicial body in Maryland. (Four Archives of Maryland.)

The first record we have found of a woman practicing law in America since the days of Mistress Brent, is the following, which appeared February 27, 1869, in the Chicago *Legal News*: "Iowa has one female lawyer. In North English, Iowa county, there may be seen, in front of a neat office, a sign with the following inscription in gilt letters: 'Mrs. Mary E. Magoon, Attorney at Law.' We understand that Mrs. Magoon is having a good practice and is very successful as a jury lawyer."

The next record is that of Arabella A. Mansfield, who is usually reported as America's first woman lawyer. She studied in a law office and was admitted to the Iowa bar at Mount Pleasant, in June, 1869, under a statute providing for admission of "white male persons." This was construed in connection with another statute providing that "words importing the masculine gender only may be extended to females." Her husband, Prof. J. M. Mansfield, was also admitted at the same time.

The next to make application for license to practice law was Myra Bradwell, of Chicago. She studied under the instruction of her husband, Judge James B. Bradwell, and applied at the September term, 1869, of the Supreme Court of Illinois, presenting all the papers required by the rules of that tribunal. Her application was refused on the ground that the applicant was a woman. She carried the case to the Supreme Court of the United States, "believing that liberty of pursuit was guaranteed to every citizen by the Fourteenth Amendment; under laws which should operate equally upon all." The Federal affirmed the judgment of the State Court in April, 1873.

The adverse decisions in Mrs. Bradwell's case were destined to be used as precedents to debar other women. Ada H. Kepley graduated from the Northwestern University Law School (formerly known as the Union College of Law), June 30, 1870. "Previous to the commencement exercises," says the *Chicago Legal News*, "there

was some question with the college authorities as to the proper wording of the degree to be conferred upon Mrs. Kepley." (Hers was the first instance of a woman graduating from an American Law School.) "It was stated that it could not be Maid of Laws, as she was possessed of a '*married disability*' in the shape of a husband." Who ever heard of a married man being thought not competent to receive the degree of Bachelor of Laws? However, when the time came, the degree L.L. B. was duly conferred, and with her certificate of examination Mrs. Kepley accompanied other members of the class to the proper officer, "and like them asked for the required certificate to present to the Supreme Court for the purpose of obtaining a license to practice law." The gentlemen received this, but Mrs. Kepley was refused on the sole ground of sex, the decisions in the Bradwell case being used against her.

The Supreme Court, in November, 1871, also decided against the admission of Alta M. Hulett, who, on examination, had "answered questions much more readily than the four gentlemen examined with her, and promptly admitted."

The obnoxious law was repealed in March, 1872, by an act providing that "no person shall be precluded or debarred from any occupation, profession or employment (except military) on account of sex."

Under this act Miss Hulett, who had prepared the bill and lectured in its interest during its pendency, after re-examination, was duly licensed *on her nineteenth birthday.* Mrs. Kepley was also duly licensed. Mrs. Bradwell, having founded the *Chicago Legal News* in 1868, which she was ably editing, she did not see fit to present herself again for license. So, in the spring of 1890, after a lapse of over twenty years, upon the original record, "every member of the Supreme Court of Illinois cordially acquiesced in granting, on the court's own motion, a license as an attorney and counsellor at law to Mrs. Bradwell."

Belva A. Lockwood, upon graduating from the law school of the National University, in 1873, was admitted to practice in the Supreme Court of the District of Columbia, but was denied admission to the Court of Claims, where she appeared for a client in 1874. The latter court assumed the position "that under the laws and constitution of

the United States a court is without power to grant such application, and that a woman is without legal capacity to take the office of attorney." In 1876 she was also denied admission to practice before the Federal Supreme Court, it being held that: "By the uniform practice of the Court from its organization to the present time, and by the fair construction of its rules, none but men are admitted to practice before it as attorneys and counsellors. This is in accordance with immemorial usage in England, and the law and practice in all the States, until within a recent period; and the Court does not feel called upon to make a change until such a change is required by statute, or a more extended practice in the highest courts of the States." Upon this refusal, Mrs. Lockwood went to work to secure the necessary statute, which was enacted in 1879, and provides: "That any woman who shall have been a member of the bar of the highest court of any State or Territory, or of the Supreme Court of the District of Columbia for the space of three years, and shall have maintained a good standing before such court, and who shall be a person of good moral character, shall, on motion and the production of such record, be admitted to practice before the Supreme Court of the United States." She was duly admitted under it, and soon afterwards received word from the Court of Claims that she could now practice before that tribunal. Mrs. Lockwood was also denied the right to appear for a client in the Circuit Court for Prince George's County, Maryland, in 1878, under the rule of coinity.

There were several other contested cases, among which we mention: Lavinia Goodell, of Janesville, Wis., was admitted to the bar of the Circuit Court of Rock county, in 1874, but the next year was denied the right to practice in the Supreme Court. She reviewed the decision in a masterly argument and continued practicing in the lower court until a statute was enacted, in 1877, which she prepared and urged, prohibiting the denial of "admission or license to practice as an attorney in any court in this State on account of sex." Martha A. Dorsett, L. L. B., sought admission to practice in the Common Pleas Court of Hennepin county, Minn., in 1876. Her application was refused, the word "male" appearing in the statute, the judge holding it "an implied inhibition against the admission of females," while "admitting in his private relation," says

the Minneapolis *Tribune*, "that the lady passed the highest examination of any applicant for admission that has been presented for a long time." Lelia J. Robinson, who had graduated from the Boston University Law School, was refused admission in 1881, the Supreme Judicial Court holding that under the laws of Massachusetts "an unmarried woman is not entitled to be examined for admission as an attorney and counsellor of this court." Mary Hall, of Hartford, Conn., applied, in 1882, to the Superior Court in Hartford county for a license to practice law. The court reserved the application for the advice of the Supreme Court. The latter court, contrary to the decisions cited, which were urged and considered, decided favorably, saying: "If we hold that the construction of the statute is to be determined by the admitted fact that its application to women was not in the minds of the legislators when it was passed, where shall we draw the line? All progress in social matters is gradual. We pass almost imperceptibly from a state of public opinion that utterly condemns some course of action to one that strongly approves it. At what point in the history of this change shall we regard a statute, the construction of which is to be affected by it, as passed in contemplation of it. * * * This statute was not passed for the purpose of benefiting men as distinguished from women. It grew out of no exigency caused by the relations of the sexes. Its object was wholly to secure the orderly trial of causes and the better administration of justice. * * * Public interest is benefited by every legitimate use of individual ability, while mere justice, which is of interest to all, requires that all have the fullest opportunity for the exercise of their abilities."

In most of the cases the fair applicants prepared and filed briefs containing exhaustive arguments in support of their applications. On being refused, they immediately took steps for securing the enabling statutes, which, with two exceptions, were promptly passed.

One exception is found in the case of Carrie Burnham Kilgore. In speaking of her twelve years' struggle for admission, Ellen A. Martin, L. L. B., in an article on "Admission of Women to the Bar," published in the Chicago *Law Times* of 1886, says: "In December, 1874, Carrie Burnham (now Kilgore) of Philadelphia, began the long and tedious warfare that she has been obliged to wage for

admission in Pennsylvania. The Board of Examiners refused to examine her because there was 'no precedent for the admission of a woman to the Bar of this county,' and the court refused to grant a rule on the board requiring them to examine her. Mrs. Kilgore then tried to have a law passed forbidding exclusion on account of sex, but the Judiciary Committee of the Senate took the position that the law as it stood was broad enough, and so it would seem to be. The act of 1834 declares: 'The judges of the several Courts of Record in the commonwealth shall respectively have power to admit a competent number of persons of any honest disposition and learned in the law, to practice as attorneys in their respective courts.' The Senate finally passed the clause desired at two or three sessions, but it was never reached in the House. Finally Mrs. Kilgore gained admission to the Law School of the University of Pennsylvania, in 1881, where she had previously been denied, and by virtue of her diploma from there in 1883, was admitted to the Orphans' Court of Philadelphia. She was then admitted to one of the Common Pleas Courts, but denied admission to the other three, though it is the custom when a person has been admitted to one, to admit to the rest as a matter of course. As soon after admission to the Common Pleas Court as the law allows, two years, Mrs. Kilgore applied and was admitted to the Supreme Court of the State." By virtue of this admission, all the lower courts were compelled to admit her.

The other exception to the usual legislative promptness is found in the case of Annie Smith, then of Danville, now of Richmond, Va. The Judge of the Corporation Court at Danville to whom she applied in 1889 for a certificate to enable her to be examined, refused it on the ground that for a woman to obtain license the present statute would have to be amended. Mrs. Smith, aided by her husband, an attorney, has vainly endeavored since to secure the necessary enactment. She notes a growing sentiment in the State favoring the movement. Mrs. Lockwood, having legal business in Fairfax county, was admitted, under the comity rule, to practice in a State court of Virginia in 1878, and in 1892 opened a law office at Norfolk where she practiced awhile.

"Most of the courts where women applied," as says Miss Martin in the article cited, "at once admitted them and spent no time upon

fine spun theories." And most of the law schools of the country have likewise promptly admitted women as students when applied to for the purpose, and nearly all of the others will do so upon application, having so stated in letters received recently by the author from representatives in answer to inquiry. Among the exceptional cases may be listed the Law Schools of Yale, Harvard, Columbia College, University of Virginia, Washington and Lee University, Cumberland University, Columbian University, Georgetown College and University of Notre Dame.

One woman has been graduated an LL. B. by Yale. This is Alice R. Jordan, now Mrs. Blake, "who, after a year of study in the Law School of Michigan University and admission to the Bar of Michigan in June, 1885, entered the Law School of Yale in the fall of the same year, and graduated at the close of the course." Prof. Francis Wayland, Dean of the Faculty, in answer to inquiry, sent a clipping from the current catalogue, of the rule adopted by the corporation immediately after Miss Jordan had received her degree, "to prevent a repetition of the Jordan incident." Answers from the other schools named in this connection, state in effect either want of conveniences to make it suitable to admit women, or no provision for their admission.

Washington University at St. Louis was the first to open its law department to women, having granted the application of Phœbe W. Couzins in December, 1868. The Northwestern University Law School, as already stated, was the first to graduate a woman, and, so far, has graduated next to the highest number—fifteen. The Law Department of the University of Michigan has graduated the most, twenty-eight being the number.

As to woman's relative standing in law schools. The recent letter from Michigan University Law Department says: "With a few exceptions the women who have taken degrees in this department have stood among the best students of their class." Judge Blodgett of the United States District Court for the northern district of Illinois, dean of the Northwestern University Law School, in a letter dated January 6, 1893, says: "My own observation has not been very extensive, as I have only been connected with the university about one year, but from what I have

seen I think the lady students make as good record as students as the young men." The former dean, the Hon. Henry Booth, in 1888, gave the standing of women in scholarship as that of a fair average, and said: "We discover no difference in the capacity of the sexes to apprehend and apply legal principles. We welcome ladies to the school and regard their presence an advantage in promoting decorum and good order."

M. B. R. Shay, of Streator, Ill., who graduated from the Illinois Wesleyan University Law School in 1879, won the prize of $100 for the best examination in her class. The dean writes that she "stood as high as any one who had completed our course.'

The noted Woman's Legal Education Society of New York City, originated in the interest aroused in a group of women by the career of Madame Emile Kempin, L.L. D., who, having graduated from the School of Jurisprudence of the University of Zürich, Switzerland, in 1887, was denied admission to the order of advocates in her native country, and had come to New York seeking opportunities both for practicing law and for teaching. With the help of the Woman's Legal Education Society, Dr. Kempin was soon enabled to "open classes for the general and practical study of law by woman," which "served to bring to light a latent and hitherto unexpected interest in the study of law by women, and to show that this was beginning to be quite widely diffused throughout the community." This being shown, the society succeeded, in 1890, in making arrangement with the council of the university of the City of New York "to allow Dr. Kempin to deliver in the university building a course of lectures to business women who did not matriculate at the university." In making this arrangement the council "also resolved that henceforth any properly qualified woman who should desire to enter the regular law school and study for a degree should be permitted to do so."

Dr. Kempin's lecture course was formally opened October 30, 1890, with three students, subsequently increased to seventeen. After a while, in response to applications from women who were engaged during the day, she established an evening class. Eight students attended this. "In addition to this regular course of lectures, Dr. Kempin was authorized by the University Council to offer a special course on Roman Laws to the students of the Law School, which

were well attended and highly appreciated." At the close of a six months' course "the students who had assiduously followed Dr. Kempin's instruction, were formally examined by her in the presence of the then Vice Chancellor, now Chancellor, Dr. MacCracken, together with Judge Noah Davis and Mr. Dullon, of the law firm of Solomon, Dullen & Sutro. A satisfactory examination was passed, and certificates to that effect were granted to thirteen women." The occasion was signalized by public exercises held at the Carnegie Music Hall on April 10, 1891. "Here, and in the presence of a large and friendly audience, the students received their certificates from the hand of the Vice-Chancellor." Immediately after the close of this very successful lecture course, Dr. Kempin returned to Switzerland to visit her family, and was induced by many considerations to remain there. The lectureship created for her has been continued with signal success, resulting, as well, in an arrangement for free law lectures for women. Twenty scholarships have been offered for the women students by the Woman's Legal Education Society; and a $200 prize is offered jointly by the University and Society to the students passing the best examination at the end of the course.

We are unable to give the exact number of women lawyers in the United States, but the information we have shows that on the four hundredth anniversary of the discovery of America, there were more than 300, representing nearly every State and Territory in the Union. Of these, several are colored, and nearly one-third are graduates of the law schools. Charlotte E. Ray, colored, a graduate of Howard University Law School, was the first woman admitted to the bar of the *Ex-Slave Holding* National Capital, she being admitted to practice in the courts of the District of Columbia on March 2, 1872, which was little more than nine years after the Proclamation of Emancipation, and less than seven years after the Civil War.

A large number of women admitted have practiced very little or none at all. Others after practicing successfully for a time, have been drawn into temperance and other reform movements. The balance upon admission settled down to active practice, many of whom are fast ripening into able lawyers, and are winning a fair share of the business. They handle all kinds of cases in all classes of courts and for all manner of clients, and are as successful as male

practitioners. Ten women have been admitted to practice before the Supreme Court of the United States.

Women are as true to their clients and their interests as men are, while they are equally true to their sex and their duty. The honor of the profession has never been tarnished by them, and we do not find that the respect and esteem which it is the "pride of man to accord to woman," has been in the least diminished by their membership Some confine themselves mainly to an office practice, seldom or never appearing in public; others prefer court practice. They look up their cases carefully and thoroughly, and then fearlessly walk into court and usually win. They seldom undertake a case unless satisfied that substantial justice is on the side of their client. Those who enter the forum are cordially countenanced by brother lawyers and acceptably received by court and jury. As a rule, they are treated with the utmost courtesy by the Bench, the Bar, and other court officers. Woman's influence in the court room is promotive of good in several respects other than indicated, especially in social impurity cases when language in her presence becomes more chaste and the moral tone thereby elevated perceptibly.

Women have acted successfully in different parts of the country as police judges, justices of the peace, grand and petit jurors, Federal and State Court clerks and deputy clerks, official stenographers and reporters for Federal and State Courts, special examiners or referees, court appraisers, court record writers, notaries public, legislative clerks, deputy constables, examiners in chancery and examiners of applicants for admission to the bar, and State and Federal Court Commissioners. While commissioners, many cases have been tried before them. For instance: Ada Lee, of Port Huron, Mich., the year following her admission in 1883, was elected to the office of Circuit Court Commissioner, having been nominated by the Republican, Democratic and Greenback parties of St. Clair county. "She performed the duties of this office and held it until the expiration of her term, despite the fact that thirteen suits were begun to oust her, during which time 217 cases were tried before her." Mrs. J. M. Kellogg acted as Assistant Attorney-General during the time her husband was Attorney-General of Kansas. Phœbe W. Couzins, LL. B., was chief Deputy United

States Marshal for the Eastern District of Missouri during the time her father was Marshal. At the death of her father she was appointed *ad interim*. Catharine Waugh McCulloch, LL. B., was for a while Professor of Commercial Law in the Rockford (Ill.) Commercial College. A number of women lawyers have delivered legal addresses before students of law and other schools and before legislative committees and general audiences.

Several women lawyers have been nominated by political parties for the highest state judicial offices, and although not elected, the parties nominating not being strong enough numerically to elect, ran far ahead of male candidates on the same tickets.

Death has visited the ranks several times. Lemma Barkaloo, a graduate from the Law Department of Washington University, was admitted to the Supreme Court of Missouri in 1870, and passed away the same year from typhoid fever. At a meeting of the members of the bar of St. Louis, held to take suitable action and pay their respects to her memory, it was resolved: "That in her erudition, industry and enterprise, we have to regret the loss of one, who, in the morning of her career, bade fair to reflect credit upon our profession, and a new honor upon her sex." Miss Barkaloo was in the "first bloom of womanhood." Having been refused admission into the Law Department of Columbia College in her native state, because she was a woman, she went to the West to secure the advantages she was denied at home. Alta M. Hulett passed away in 1877. At the meeting of the Chicago Bar, to pay the last tribute of respect to her memory, it was resolved: "That while Miss Hulett's admission to the bar was a new and unprecedented event in this State, she was nevertheless cordially received and welcomed as a member thereof; and although so young when admitted, and when she went away had been in practice but little over three years, she had won the respect and esteem of all who knew her whose friendship and regard were worth having, by her purity of character and womanly virtues, her honorable and courteous demeanor, and by her industry and diligence in business, as well as by the learning and ability, which, young as she was, she displayed in a pre-eminent degree in the conduct of causes and business entrusted to her care."

Lavinia Goodell, the pioneer woman lawyer of Wisconsin, passed

away in 1880. She was in partnership with Angie J. King, under the name of Goodell & King. A prominent member of the bar who knew her well, says: "She had a judicial mind and extensive legal learning, and her arguments evinced a thorough appreciation of the genius and spirit of law." M. Fredreka Perry passed away in 1883. She graduated from the Law Department of Michigan University in 1875. Upon receiving her diploma she was admitted to the Michigan Bar, and the same year commenced practice in Chicago in partnership with Ellen A. Martin, under the name of Perry & Martin. At a meeting of the Chicago Bar upon the occasion of her death, the following memorial was unanimously adopted: "Having heard with feelings of regret and of profound sorrow of the premature death of Miss Mary Fredreka Perry, of this city, an honorod member of this Bar, we do most earnestly testify to her many virtues and accomplishments as a woman, and to her ability and brilliant prospects as a lawyer, as well as of the respect and admiration with which she was regarded personally and professionally by the Bench and the Bar. We lament her early departure the more because she was one of the few pioneers of her sex who had here entered our profession, and was fast demonstrating to the world the great success which a woman can achieve in a pursuit calling for the highest qualities to secure distinction." Tabitha A. Holton, of Dobson, North Carolina, passed away in 1886. She was admitted to the Supreme Court of the State in 1878, and practiced in partnership with her brother, Samuel L. Holton, devoting herself chiefly to office work and the preparation of civil cases. Three passed away in 1891: Lettie L. Burlingame, of Joliet, Ill., a graduate of the Michigan University Law Department, and one of our most able and successful women practitioners. Then Carrie Palmer–Denny, the noted woman lawyer of the new State of Washington. And finally Lelia Robinson–Sawtelle, the pioneer woman lawyer of New England. Mrs. Sawtelle enjoyed the novel experience of practicing before mixed juries, composed of men and women, during her two years' residence in Washington. Although she had built up a good paying business in Boston, where she resumed practice in 1887, she was most widely known as a writer on legal subjects. Of her book "Law made Easy," the Hon. Charles T. Russell, law professor in the Boston University, says: "For the end

proposed, the information and instruction of the popular mind in the elements of law, civil and criminal, I know of no work which surpasses it. It is comprehensive and judicious in scope, accurate in statement, terse, vigorous, simple, and clear in style. My gratification in this work is none the less that its author is the first lady Bachelor of Laws graduated from our Boston University Law School, and that she has thus early and fully vindicated her right to the highest honors of the school accorded her at her graduation." She afterwards wrote a manual entitled "The Law of Husband and Wife," which likewise has been well received, and was at work upon another to be called "Wills and Inheritances." She was married to Eli A. Sawtelle, of Boston, only little more than a year before her call up higher. During her wedding journey she was admitted to the Bar of the Federal Supreme Court.

M. B. R. Shay is author of "Students' Guide to Common Law Pleading." Of this work, Hon R. M. Benjamin, dean of Law Faculty, and Hon. A. G. Kerr, professor of Pleading of Law Department of the Illinois Wesleyan University, say: "We have examined with considerable care Shay's Questions on Common Law Pleading, and can cheerfully recommend them to students as admirably adapted to guide them to a thorough knowledge of the principles of pleading as laid down by those masters of the system, Stephen, Gould and Chitty." Myra Bradwell has continued editing the Chicago *Legal News*, in which many of the reforms first advocated in its columns have been quite generally incorporated into law. And for two decades she has been at the head of one of the most successful law-book publishing enterprises. Her daughter, Bessie Bradwell-Helmer, L.L. B., compiled, unassisted, twelve volumes of Bradwell's Appellate Court Reports. Catherine V. Waite, L.L. B., founded and ably edited for some years the Chicago *Law Times*. Cora A. Bennison, L.L. B., was for some time law editor for the West Publishing Company of St. Paul. Several able articles have been published in law journals written by our women lawyers.

The two general associations of women lawyers, the "Equity Club" and the "Woman's International Bar Association," the former organized in 1886, and the latter in 1888, are inactive and

seem to have been abandoned. It is expected that one better founded will be effected during the meetings of the Law Department of the Queen Isabella Association, at the World's Columbian Exposition. Women lawyers are welcomed as members of State and local bar associations formed by their brothers in the profession, and it is believed will be no less welcome when they appear at the American and the National Bar Association.

The committee of the Woman's Branch of the World's Congress Auxiliary on Jurisprudence and Law Reform, of which Myra Bradwell is chairman, is doing effective work from which good results may be expected.

For the good that may result, we feel impressed to speak more at length regarding woman's jury service. The first mixed juries, grand and petit, served in Albany county, Wyoming, during the March term, 1870, of the District Court presided over by the Hon. John H. Howe, Chief Justice of the Supreme Court. "All the women summoned as grand jurors were present and answered promptly to their names; none asked to be excused, all seemed to feel that they were performing one of the important duties of citizenship." A woman bailiff was appointed. Judge Howe in writing to the *Legal News*, in response to inquiry, said: "With all my prejudices against the policy, I am under conscientious obligations to say that these women acquitted themselves with such dignity, decorum, propriety of conduct, and intelligence as to win the admiration of every fair-minded citizen of Wyoming. They were careful, painstaking, intelligent and conscientious. They were firm and resolute for the right as established by the law and the testimony. Their verdicts were right, and after three or four criminal trials, the lawyers engaged in defending persons accused of crime, began to avail themselves of the right of peremptory challenge to get rid of the women jurors, who were too much in favor of enforcing the laws and punishing crime to suit the interests of their clients. After the grand jury had been in session two days, the dance-house keepers, gamblers, and *demi-monde* fled out of the city in dismay, to escape the indictment of women grand jurors. In short, I have never, in twenty-five years of constant experience in the courts of the country, seen more faithful, intelligent and resolutely honest, grand and

petit jurors than these." At the next term the experiment was repeated. Judge Howe, in his charge to the grand jury, composed of nine men and six women, took occasion to say that: "The bar and bench, and the intelligent business men of the whole country, have long felt that something is needed to improve and purify our jury system—something to lift it above prejudice and passion, and imbue it with a higher regard for the law, for justice, oath and conscience. Perhaps the introduction of this new element may accomplish this."

After a three years' trial, Judge J. W. Kingman, Associate Justice of the Supreme Court of Wyoming, in response to inquiry, wrote: "The courts have been nearly powerless with only men for jurors, in enforcing the laws against drunkenness, gambling, houses of ill-fame and debauchery in any of its forms. Neither grand nor petit juries could be relied on; but a few women on either panel changed the face of things at once, and from that day this kind of vice has trembled before the law and hidden itself from sight, where formerly it stalked abroad with shameless front and brazen confidence in protection from punishment. * * * *Not a single verdict, civil or criminal, has been set aside where women have composed a part of the jury.* This has not been the case by any means, when they have not been present. They have given better attention than the men to the progress of the trials; have remembered the evidence better; have paid more heed to the charges of the court; have been less influenced by business relations and outside considerations, and have exhibited a keener conscientiousness in the honest discharge of responsibility."

Wyoming women continued to serve as jurors whenever permitted to do so. But adverse influences finally succeeded in preventing their names from being drawn. Since Wyoming became a State the custom is being revived.

Upon the passage of the law, in 1883, giving to the women of Washington full rights of citizenship, women there, when drawn as grand and petit jurors, assumed the duty of jury service with results as satisfactory as in Wyoming. And they continued to serve as long as they were permitted to do so. Judge Greene, then Chief Justice of the Supreme Court, while presiding over the District Court at Port Townsend, in 1884, gave warning of the approaching cessation of the

right, in his charge to the grand jury. Addressing himself to the women on the jury he said: "There is a determined movement afoot to deprive you of your participation in public affairs. . . . If those forces in this Territory which pander to drunkenness, gambling and social infamy, those and other forms of vice that especially insult, molest and desolate the home, if those forces, I say, aided and pushed on by interests from Portland, San Francisco and St. Paul, invading our territory and intermeddling in our government, should succeed in our next legislature in dethroning and disgracing the women of Washington, I want every patriotic citizen to be able to point back to the record made by our women, not only at our polling places, but in our courts, as an ineffaceable monumental protest against the degradation."

The vicious elements referred to succeeded, not through the legislature, but through an adverse court decision.

May the day soon dawn when the women of the Nation shall be equally permitted not only to plead in court, but to serve as jurors, to sit as judges and to fill other judicial positions—all in the interest of the highest good of mankind, and in furtherance of the true administration of justice.

Miss Lillian Whiting.

CHAPTER XLI.

AMERICAN WOMEN OF THE DRAMA.

BY LILIAN WHITING.*

"O, art divine, supreme, undying—
Not time nor space can e'er subdue!
The seas roll on—the years are flying—
Man passes—thou alone art true!
No cloud can dim their deathless lustre
Whose names thy angel hands unroll.
Nor blight the shining shapes that cluster
In thy Pantheon of the soul!"

WILLIAM WINTER.

THE language of Art is universal: it transends race and place, and were the American women of the drama to be limited to those born in this country the line would be an artificial and unimportant one: for it is less the accident of birth than it is association and identification with any country which makes one truly a citizen. Our greatest American actress now before the public, Agnes Booth, was born in Australia, although practically she belongs to the country where she has lived from early girlhood and to which she has given the brilliant and undying fame of her histrionic triumphs. Again the great actress, Genevieve Ward, although born in New York City has all her life been so identified with Europe, visiting her native country only on rarely recurring professional tours, that she is practically more foreign than is Mme. Modjeska who has identified herself with the American stage. In the brief general resumé which is all this paper may hope to be, it is, of course utterly impossible to embody any statistical data of importance, or to attempt any complete and accurate catalogue of the women who have given enchanted hours to

*Editor, *Boston Budget.*

the American stage. Personalities must, for the most part, be entirely subordinated to that which they have produced. It is Art, not the artists, with which, in this consideration we must chiefly have to do. Charlotte Cushman, Clara Morris and Mary Anderson are almost, if not quite the only American born women of the stage who have achieved cosmopolitan recognition: Georgia Cayvan and Effie Ellsler have won high reputation, which in Miss Ellsler's case by means of her extended appearances may almost be called national. Fanny Davenport, Ada Rehan, Rose Coghlan, Minna Gale, and Julia Marlowe, while all are dominant forces in the American drama, are not one of them American born, although from a very early age they have been identified with this country. Then in Adelaide Neilson, Mme. Janauschek and Mlle. Rhea, we have had the foreign born actress who was yet largely a part of our own drama, in a more abiding and permanent sense than the three great stars, Rachel, Ristori and Bernhardt, who have flashed into our horizon to illuminate it for a season and then to recede to their native climes. In the earlier period of the American drama Fanny Kemble, English born and bred, was one of the reigning powers on our stage and the beautiful Julia Dean, though an actress in America, cannot be claimed as an American actress. Eliza Riddle, afterward Mrs. Joseph M. Field, (the mother of Kate Field) was American born and bred and was one of the most gifted and exquisite artists of her time. And in those days Laura Keene, Agnes Robertson, Matilda Herron and Kate Reignolds (now Mrs. Ewing Winslow) were notable stars of the American drama. In Boston especially, is remembered the names of Clara Fisher (later Mrs. Maeder) and of good Mrs. Vincent, so long an integral force in the stock company of the Boston Museum. Annie Clarke, for many years the popular "leading lady" at the Museum resigned her throne gracefully only a year or two ago; and if we were to turn for our briefest glance to the lyric stage the name of our greatest and grandest lyric artist, Adelaide Phillips is before us with that of her famous sister, Mathilde Phillips, and the illustrious names, too, of Annie Louise Cary, Clara Louise Kellogg, Emma Abbott, Emma Eames, Agnes Huntington, Sibyl Sanderson, and the four noted Boston artists of song,—Flora Barry, Gertrude Franklin, Edith Abell and Marguerite Hall,—all these names and others crowd upon

one's memory; and it is asserted, with claims, I believe, to accuracy, that the great diva Mme. Adelina Patti, though of foreign lineage was really born in New York City.

From all this brief resumé it will be realized that for nearly half a century America has been the theatre for a national drama, one that has embodied and portrayed essential art, whether the actors themselves have been of American nationality by birth, or by identity and association. As it is impossible to say anything adequate of the American stage without including those who, while they may have been born elsewhere, are practically American actresses and are certainly women of the American drama, I shall now beg the indulgence of my readers in regard to the literal fact that we may pursue our way to the larger truth.

For facts and truth are by no means identical, although they bear to each other an inseperable relation. Facts are the scaffolding by means of which we climb to truth; facts are the crude material, so to speak, and truth the fine inflorescence; and thus the true significance in the relation of the American drama to American life must lie in a larger region than that of the actual facts, the statistical data regarding it.

It is a far cry from the days of Charlotte Cushman to those of Agnes Booth and Clara Morris; from the days of the appearance of Mlle. Rachel to those of the appearance of Mme. Eleanora Duse. Yet to appreciate the greatness of any one is better to appreciate the greatness of all. To depose one, to exalt another, would be indeed ignoble policy, and the futility of such mental shifting is well pointed out by Jules Janin, the great French critic, who wrote on the first appearance of Ristori: "We are, in truth, great children, when we have amused ourselves for some time with a pretty plaything, if another one is given to us we will immediately forget the first. It is fortunate if we do not break it by striking on it with the new one. We had a beautiful tragic toy, Mlle. Rachel. The Italians show us another, Ristori, *Crac!* Here we are about to smash Rachel with Ristori, as if the dramatic art were not vast enough to afford two places of honor to two women of different kinds of talent, yet equal in their sublimity."

Between the years 1840–90 the development of the drama in

America has been one of marvellous richness, and in this finer advance of Art women have borne a notable share. The triumphs of genius are for all time, and while the art of acting is, by its very nature, one not to be preserved, in visible or tangible form, it is fit, for that very reason, more than any other art, to be enshrined in deathless memory and transmitted from one generation to another in transfigured glory. It was somewhere in the forties that Rachel appeared in the United States arousing a new enthusiasm for the stage. It was in 1866 that Mme. Ristori first appeared in America, and what a constellation of stars have been seen in the little more than a quarter of a century since that memorable date. For it is within this time that stars have risen and have set, and have arisen to still illuminate the dramatic and lyric stage. One so readily recalls within this time the appearances of Adelaide Lilian Neilson, Sarah Bernhardt, Agnes Booth, Fanny Davenport, Clara Morris, Sara Jewett, Ellen Terry, Marie Wainwright, Rose Coghlan, Mme. Janauschek, Ada Rehan, Genevieve Ward, Mary Anderson, Ida Vernon, Mlle. Rhea, Mme. Modjeska, Julia Marlowe, Rosina Vokes, Georgia Cayvan, Mrs. Langtry, Mrs. Potter, and the lyric artists before mentioned in this paper. Of these, as we have seen, few are American born; few, only, have claim to greatness, but all have contributed, whether for good or ill, to the progress, or to the retrogression of the stage during this period. Of these Adelaide Neilson has gone to that far, fair country we shall all one day see. On August 15, 1880, Miss Neilson died in Paris, and her mortal form was laid under the lilies and roses in Brompton Cemetery, London, where, on a marble cross, is inscribed: "In loving memory of Adelaide Neilson; Gifted and Beautiful, Resting." If I may venture to embalm here some lines of my own, written at the time of her death, it is not because they have poetic claim, but only that they attempt the embodiment in verse which otherwise I should try—with perhaps as little success—to embody in prose.

LILIAN ADELAIDE NEILSON.

[8-15-'80.]

While the lilies bend above her
Look your last, O, friend or lover!
While the light, unfading, lies,
Gently on the closèd eyes,

And the waving grasses keep
Watch above her silent sleep,—
While the English daisies feet
Linger over Juliet—
While the lilies bend above her
Look your last, O friend or lover!

Not for her the summer's close
Breaks the calm of that repose.
Nevermore shall wind or wave
Call her from that lonely grave.
Angel of the Asphodel,
Guard the sleeper—all is well!
O'er her rest the sun shall set,
Dreamless rest of Juliet—
Holy starlight still and calm
Fold her in its voiceless psalm.

Sunny-tressed fair Adelaide,
In our hearts *that* grave is made.
All her loveliness appears
Only through a rain of tears.
Only love and tenderness,
Only prayers and sweet caress,
Only hearts that ne'er forget—
Guard the grave of Juliet.
Look your last, O friend or lover!
Let the angels watch above her.

Sara Jewett, a beautiful young actress who had apparently the fairest of futures before her, overtasked her strength to a degree that has left her an invalid for the past few years. Mme. Janauschek has definitely quitted the stage. Mme. Ristori was seen for the last time on the American stage in 1886. Mary Anderson has become Mrs. Nevarro and is living her happy wedded life in privacy, at Tunbridge Wells, near London. Mme. Bernhardt, Genevieve Ward and Ellen Terry we shall undoubtedly welcome to our shores again. Mme. Modjeska makes America her home and the day is still, let us trust, far off ere she will leave the stage she adorns. Georgia Cayvan holds a most responsible and honored place as "leading lady" of the Lyceum Theatre, New York, and in Miss Cayvan is not only an actress of noble quality and refined art, but a woman too of generous

and beautiful qualities who makes better the world in which she lives. Ada Rehan is a dazzling and fascinating actress, and as "leading lady" of Daly's Theatre has acquired a well-deserved national reputation. Miss Ida Vernon, who, though she has not appeared in star rôles, is after all the star of any performance in which she plays—so finished and marvellously perfect is her acting. Mlle. Rhea, a delightful artist; Miss Marlowe, with her unusual promise, deepening into as unusual performance; Rosina Vokes, inimitably mirth-provoking; Rose Coghlan and Marie Wainwright, both admirable actresses, also are the mistresses of their art; Effie Ellsler, still growing and advancing; all these we are seeing and hope to see for many a year to come.

Fanny Davenport comes from an eminent dramatic family, and from parents as eminent, too, for high and noble qualities of character as well as lofty gifts. Miss Davenport has inherited their chivalrous honor and generosity and to her talents adds a remarkable degree of energy and enterprise.

In Mary Anderson America produced an actress of wonderful beauty, of power to create the most exquisite pictorial effects on the stage and of a singularly devout religious character. Not a great dramatic genius, apart from her winning and radiant personality, she still produced the effects of genius. From her first appearance, as a girl of twenty-one, in the Autumn of 1876, to her marriage and taking leave of the stage in 1889 or 90, her success was an unquestioned, if not, indeed, an unanalyzed fact.

In Clara Morris is seen one of the most remarkable women of pure genius that the stage in any country has produced. The list of dramatic stars that would include Deselle, and Rachel, and Bernhardt in France; Ristori and Duse in Italy; would include Clara Morris and Agnes Booth in America. Miss Morris has been called "a great emotional actress." She is this—and more. She has the tragic intensity of nature; the most wonderful fiexibility and impressionability of temperament. She is a native of Cleveland, O., and almost from her childhood has been on the stage. In private life she is known as Mrs. Harriott, and the home of Col. and Mrs. Harriott on the Hudson just out of New York is one of the most charming of places. No woman of the stage lives more entirely the

ideal life of the artist than does she whom the world knows best as Clara Morris.

Agnes Booth (whom in private life we know as Mrs. John B. Schœffel), has been called the American Bernhardt, and in all the essentials of the most finished and exquisite details of art; in an indescribable charm of presence, a magnetic sway over the audiences, the two great *artists* have much in common. The differences of race are lost sight of in affinities of temperament. So incomparably great an artist is Agnes Booth that it is no more a compliment to her to be thought of as akin to Mme. Bernhardt than it is to Mme. Bernhardt to be thought of as akin to Mrs. Booth. In Agnes Booth, however, one feels too, in all her great effects as an artist, the noble, lofty, generous, tender and delicately-organized womanhood behind the artist. Mrs. Schœffel is as radiantly enchanting off the stage as she is on it. Born in Australia, coming when very young to America; having been on the stage almost from childhood, and with her art life, living, too, the life of wife and mother and friend, she has wrought out of all these varied elements a womanhood of such richness and sweetness and power, as must lend to the actress much of that indefinable charm that we feel in her stage impersonations. Manager and Mrs. Schœffel make their winter home in New York; their summer cottage is at Manchester-by-the-Sea, one of the most picturesque of New England seaside resorts, and between her art and her home, Mrs. Booth lives a full and beautiful life. The subtlety, the brilliant intensity of her dramatic creations are unsurpassed by those of any living actress, and it will be left for the critic of the future to do full justice to the genius of Agnes Booth.

CHAPTER XLII.

WOMEN IN BUSINESS AND TRADE.

EDITORIAL.

WOMAN'S work in several lines is so concisely stated in an article which appeared in the *Minneapolis Tribune*, that we quote from it here:

"In the multiplicity of employments now open to women, and the liberal wages earned in many of them, students of sociology note an almost incredible advance from the old Colonial days, and even from the conditions that prevailed in the first half of the present century. In Colonial times there were no women wage-earners save in domestic service, and in the rougher work of tilling the soil. In the former, thirty dollars a year was considered a liberal salary; in the latter, the woman was glad to earn six or seven shillings a week. The farmers' wives and daughters cultivated the flax from which they made the household linen, and carded, dyed, spun and wove the woollen garments of husbands, sons and brothers, which were made up by the paripatetic country tailoress, who worked for twenty-five cents a day. Every woman was also her own dressmaker and milliner. The Harvard graduating class of 1770 were all dressed in home-made broadcloth.

"The Colonial working-day was fixed by law at from 5 a. m. to 8 p. m., from March to September, with half an hour for breakfast, and one and a half hours' 'nooning.' Buttons and gloves were made at home. Knitting and spinning were constant industries. The hired spinner, for doing her allotted stint in the best manner, received sixpence a day and board. Save the keepers of 'dame's schools' in the towns, there were no women teachers. The higher schools of learning, as well as the trades, professions, and business life, were all

Mrs. Mathilda B. Carse.

closed to the weaker sex, who yet managed to get through an amount of drudgery in farm and household work which might well have appalled the stoutest man's heart. The opening of factories 100 years ago made a radical change in industrial conditions for women. To these flocked farmers' daughters of the better class, only too glad to escape from the poverty and grinding toil of their homes. But they gained little by the exchange. A day's labor in the mills began at 5 a. m. and lasted from twelve to fifteen hours. The early New England factory operatives were taxed to support religion, fined for absence from church, and led lives as strictly regulated as those of the cloister, and all this for a wage of from thirty to fifty cents a day, and under the worst sanitary conditions.

"Immigration gradually drove out American labor from the mills. In New England the factory employés are now mostly French Canadians. Legislation has enforced sanitary laws, shortened hours of labor, raised wages, banished children below a certain age from the mills, and in all respects improved the condition of operatives.

"So many congenial and remunerative employments are now open to women that few of the more intelligent choose the life of the factory, which was once almost the only outside avenue open to them, and which, under later and better auspices, drew to it the best classes of young women from the rural districts—a class that forty years ago sent out as its representatives Lucy Larcom, Mrs. H. H. Robinson and other cultured young women, whose life finds record in that monthly magazine called the Lowell *Offering*, which they themselves conducted, and which receives such charming mention in Miss Larcom's recent volume of 'Recollections.' While on all lines of progress our latter-day world has made rapid advances, in none are they so marked as in the woman's world. The evolution of the woman lawyer, physician, bookkeeper, stenographer, journalist, artist, teacher, writer, etc., from the ill paid farm, household and factory drudge of the earlier part of the century, is one of the most signal triumphs of modern civilization."

It is estimated that over 6,000 women in the United States, act as postmistresses. The largest number for any one state, 463, is in Pennsylvania. Arlo Bates tells of a woman who, though she needed work and had no immediate prospect of it, refused to take an

engagement at very low wages, because of the effect it would have on the price for such work in general. If there were more women like this one, the wages of women would not be so low. One is glad to be able to add, that soon after her refusal to take the cheap place, this admirable woman, who stood up for the interests of her sex, procured a good paying position. The number of women in the United States as given by the reports of the census office, aggregates 30,500,000.

A club of young women in a New England shoe factory, pool their savings, and invest in real estate. Their holdings are said to be already quite large and profitable.

The women employed in the Treasury Department of the United States, as stated in a recent report, number 1,400.

New York City has over 100,000 women earning their own living, three-fifths of whom support whole families.

From Harper's "Pocket Cyclopædia," I obtained the following statistics:

"Out of 250 occupations carried on in the United States, in 1880, there were only twenty-nine in which women were not engaged. In 1890, there were 159 institutions for the higher education of women, with 1854 instructors and property to the value of $12,000,000. The University of Pennsylvania was opened to women in October, 1890, with but two dissenting votes of the faculty, and in the same month $100,000 were subscribed by women to the Johns Hopkins University to aid in establishing the school, in consideration of which women will in future be admitted to the institution. In twenty-eight States and Territories of the United States (a majority of the Union) women have some form of suffrage.

"The total enfranchised women of the world are 18,970,276. The average weekly earnings of working-women in the cities of the United States, are $5.24; the highest being at San Francisco, Cal. ($6.91 per week) and the lowest at Atlanta, Ga. ($4.05) 373 earn less than $100 per annum; 2647 earn $250; 2377 from $250 to $300 and 398 from $450 to $500 a year."

The largest business in America handled by a woman is the Money Order Department of the Pittsburg Post-office; Mary Steele has it in charge.

The Becker Manufacturing Company of Syracuse, N. Y., is a business owned and managed entirely by Mrs. Becker, who fifteen years ago began to supply hand-knit goods to wholesale merchants. The business grew until now she has a thousand women working for her. With the exception of the office force, most of the employés do this work at their own homes.

A class has been formed at the Drexel Institute, Philadelphia, for the purpose of training library assistants, and directors, and young women are using this opportunity to fit themselves for such work. At present, salaries in this profession range from $240 to $1,500 a year. For a subordinate position the average salary is from $300 to $500. A good trained cataloguer receives from $600 to $900, and the director of a library from $1,000 to $2,000.

From a report from the clerk of the patent office, I have learned that 3,500 patents have been granted to women. The first patent ever issued to a woman was for straw weaving with silk or thread. This was in 1809, and the woman's name was Mary Kies. The second patent issued to a woman was in 1815 to Mary Brush for a corset. The patents to women embrace all articles from dress improvers to submarine telescopes. The most of the women inventors of the country live in New England and the Middle States.

Few patents have been taken out by Southern women, but quite a number come from the West. Massachusetts has more inventive women than any other part of New England. Though the sewing machine was invented by a man there are twenty-two improvements made by women. Quite as many patents are granted to women for improved machinery as for articles of woman's wear. Women have patented many things relating to children, and a Californian woman invented a baby carriage which netted her over $50,000. All sorts of cooking utensils have been invented by women. A woman in Pennsylvania has invented a barrel-hooping machine which brings her $20,000 a year. An Illinois woman has invented a portable house which can be carried about in a cart or expressed to the seashore. It has also folding furniture and a complete camping-out outfit. A number of women have electrical patents. It is stated that Mr. Edison employs 200 women in the more delicate details of his electrical inventions. Two Californian girls are the inventors of a

snow plow to be attached to the cow-catcher of an engine. A Maryland woman has distinguished herself by many inventions, among them are: an automatic toy, the eyeless needle, now used largely by surgeons, a musical top, a folding basin, a folding flatiron, a novel bird-cage chain, a musical fountain, which renders music while throwing a stream of water from a statuette with such precision that not a drop escapes to spoil the carpet; a dress shield, a sweat-band, for hats, a carriage telephone, a musical paper-weight and a lock which enables anyone, by simply looking at the key to determine whether the door is fastened or not, the locking being registered on the key. The musical paper-weight has a calendar attachment, and is in the form of a stem-winding watch. The face of the weight indicates the day, month and year.

The long list of women's inventions would occupy too much space to describe or even mention. It is claimed that the cotton-gin invented in 1793 was really the invention of Mrs. Nathaniel Green.

Regarding woman's advance in all directions of business, especially in the City of Chicago, a recent editor sums it up in the following rather sarcastic but amusing manner: "The newest item of all to the rural or semi-rural visitor is the field into which women have entered. For the living-earning woman is a new creature in this world, who in a manner defies all instinct and tradition. How many thousands of her there may be here the writer does not know, but she is everywhere. The vast emporiums of trade, at the size and business and extent of which the oldest resident can never cease to wonder, are full of her. Where the clang of falling iron resounds all day long; where endless wheels dizzily and ceaselessly turn, she has her corner. In the crowded world she can no longer wait. Wind and storm must no longer delay her. Time must be to her now as it is to a man, with the curse of Eden inexorably upon her, bearing all the burdens of her nature. She has entered into the contest by tens of thousands. Age, misfortune, widowhood, have nothing to do with it. And how does it affect her? Not at all. Here then, oh stranger from green fields and umbrageous woods, is the strangest puzzle of all the city offers you. We have unsexed the world, and left it essentially unchanged. This is still the woman to whom you will offer your seat in the crowded car. It is still she whose face is

unsmirched by the glare of publicity, and to whom daintiness and femininity remain as ever. You may as well confess, in your hours of calm reflection, that Chicago and her streets and marts have taught you one more lesson, given you one new item, about that incomprehensible creature who is your mother, your sister, and your wife, but whom you will never entirely comprehend, should you live a thousand years." Over 3,000,000 women are earning independent incomes in the United States.

The following account of the New York Woman's Exchange is quoted from the article on "Industry," by Alice Hyneman Rhine, in "Woman's Work in America:"

"From the first, the exchange became popular with a certain class, and had a most phenomenal growth, forty having come into existence during the last decade, all of which are working successfully on the same general plan. A walk through the rooms of the parent institution, now established in a handsome building at 329 Fifth Avenue, shows the number and variety of workers who availed themselves of its privileges. In the salerooms, hand painted and embroidered tapestries hang on the walls; artistic screens, painted or embroidered on all conceivable materials, stand in every nook and corner; elaborately decorated china for ornament or table use lies piled on shelves, while textile fabrics of all kinds, made up into articles for wall decorations, bed and table use, or personal wear, are tastefully arranged on counters or within glass cases. On the upper floors in the building women are kept constantly at work inspecting, marking, and ticketing goods sent in by consignees. In the basement are the storehouse and restaurant for receiving and selling cakes, pickels, preserves and other edibles, sent to be disposed of for the benefit of the makers.

"In this one establishment the sales for the year 1888 amounted to $51,180.26. The aggregate sold in the cake and preserve department, amounted to $13,256.89. One consignee of chicken jelly, etc., got during the year $1,256.89. Of two consignees in the cake and preserve department one received $1,019.73, the other, $772.42. Things sent to the lunch-room for Sunday night teas brought one consignee the comfortable little income of $965.78. From the sale of children's wrappers alone, one consignee received $548.66, and one woman for screens, decorated frames, etc., $1,105.71. One

consignee received during the spring and fall months, $217.35 for articles which she had previously made for manufacturers at $2.50 apiece, and which were sold for $35 each.

In the order department connected with the exchange, the work done consisted of 1,263 pieces of plain sewing, 1,784 pieces of English embroidery, 1,100 painted articles, and 2,033 fancy articles. From the forty other societies then in existence the reports showed a grand aggregate of over $1,000,000 from sales during the year."

Of women in dentistry, Dr. Celia G. Turner, writes that as yet few have entered that profession. Those who have chosen it being usually the wives or daughters of dentists. She herself was refused admission to the Dental College, being a woman, so she entered a medical college, took a course in anatomy, physiology and chemistry, and then successfully passed the examination before the State Board of New Jersey, thus securing her State license to full practice.

Mrs. Harriet S. MacMurphy, associate editor of the Omaha *Excelsior*, writes concerning woman's work in Omaha:

"Forty years ago the Indian squaw gazed upon the 'pale-face' of her own sex traveling westward in the white-covered wagons, 'prairie schooners,' to the country of shining gold or the Mecca of the Mormon across the prairie land, then sole property of the 'mahas less than 2,000 strong, where now stands Omaha, the home of 140,000 'pale-faces.'

"The first white children, therefore born in Omaha, have little more than reached the age when they may impress themselves upon their environments. The pioneers, the mothers of these children, put forth every energy to make, with the primitive and inadequate means at hand, a home life and educational surroundings, which should give these first children the opportunities their parents had enjoyed in older states. The first teacher was a woman; at the present day, thirty-five of the thirty-eight principals in public schools are women. Of women in philanthropic work, there are so many that it is best to specify but two whose entire life is given to it, Mrs. J. B. Jardine, and Mrs. G. W. Clark. Of women physicians, seven are in active and successful practice. In literary and journalistic work may be mentioned Mrs. Elia W. Peattie, on the editorial staff, of the Omaha *Word-Herald*, and other associate women editors.

Many artists and musicians of high merit are also to be found among Omaha women."

Mrs. H. G. Toler furnishes the following account of the wife of a Kansas pioneer:

"A few years ago, there died at Wichita, Kas., Mrs. Elizabeth Matthewson, wife of the '*real*' Buffalo Bill. Mrs. Matthewson, was the first white woman who crossed the Arkansas River and went through the Indian Territory. She came to Kansas in 1860, and took up a claim within half a mile of the original town-site of Wichita, on which still stands the humble cabin of her first home. She married in 1864, Mr. William Matthewson, who was Indian trader and chief of the scouts for the United States troops, fighting the Indians, who at that time swarmed over the plains. With him she shared the dangers incident to his hazardous life. She became an expert with the rifle and revolver, and on more than one occasion stood by her husband's side and helped him beat back the savage foe. At Walnut Creek she became a favorite and successful trader with the Indians, who called her 'Marr Wissi,' or 'Golden Hair,' while her husband was called, 'Silpah Sinpah,' the 'Long-beard and Dangerous Man,' whom they both feared and admired."

The following, referring to Mrs. Mary Bolling-Faulds, appeared in a London letter to the *Philadelphia Evening Telegraph.* The writer is Miss Ethel Morell-Mackenzie, a daughter of Sir Morell Mackenzie, the physician to the late Emperor of Germany. Miss Mackenzie writes:

"Great excitement has been caused here in the ceramic world lately by the visit of Mrs. David Faulds, better known as the head of the house of R. R. Bolling, of Louisville, for she is the first woman who has visited England for the purpose of buying china professionally. Her visit ought to give a new impetus to the work of finding employment for ladies, for now that we are beginning to realize that in the United Kingdom there are nearly 1,000,000 more women than men, we must begin to feel that it is necessary to put our shoulders to the wheel.

Mrs. Faulds has given English women a new idea to work out, for besides the passion for rare porcelain, which is so common amongst ladies, the china trade is one which is pleasant and clean, the last

advantage being a very important one. Besides, the romantic and interesting history of this little American lady will help to give courage to those whose hearts are failing for want of money, or the means to obtain it. The position which the head of the house of Bolling occupies, has been won by energy, hard work, and highly artistic feeling. Married at sixteen to Col. R. R. Bolling, clerk of the Court of Appeals, no thought of ever having to make money by her own efforts had ever entered her head. After more than eight years, the Administration changing, Col. Bolling lost his office, and established the firm which bears his name, which had then quite a different kind of business from that for which it is now famous, being, in fact, a printer of legal and official books and blank forms. Suddenly, however, the Colonel was stricken down with that most awful of diseases, cancer, and in order to obtain for him the best advice and every luxury, his wife found herself thrown on her own resources, in spite of the offers of help from relations and friends, none of which she could be persuaded to accept.

Acting under the advice of Mr. William C. Prime, a celebrated authority and author of Pottery and Porcelain, she commenced the study of china, and founded the bric-a-brac shop which is now so well known through the States, and still keeping on the work of her husband after his death, she found her only distraction in the cares of business.

As time went on this determined lady became so thoroughly mistress of the subject she studied, that during her visit here, in 1882, she was able to give the manufacturers many useful hints, and much of the china for which she gave large orders, was executed after suggestions by herself.

In 1885 she became the wife of Mr. David Faulds, and made up her mind that now at length R. R. Bolling should disappear from the commercial world and become a thing of the past. But this was not yet to be, and having been the ministering saint of her first husband, she became the guardian angel of her second. A few months after her marriage it became evident that Mr. Fauld's business was in danger of being overwhelmed by serious financial troubles. Without a word to any one, and absolutely unknown to her husband, Mrs. Faulds interviewed his creditors, and took upon

her shoulders the whole of his responsibilities, saving his business from shipwreck and galvanizing it once more into a very flourishing condition.

The story of this lady, who, ignorant as she was originally of mercantile affairs, without ever borrowing a cent, has built up the house of Bolling, does not need for me to 'point a moral,' to those wives, who, on the failure of their 'Gude mon's' undertakings, sit down and bemoan his loss, instead of pondering how they may best help him to retrieve it: indeed, her brave example ought to be a help to all women compelled to fight their own way in this world, where hard work and ceaseless energy constitute the only sure road to success."

After the recent death of this heroic and successful woman another friend pens the following tribute to her memory.

"A true heroine was she. And her's was not the airy heroism of romance, but rather the practical heroism of ceaseless dilligence in the presence of a labyrinth of toil, the heroism of Spartan courage under the fire of an army of work-a-day cares. A woman against the world. That was her battle. And you of her own sex who have fought the fight, must know that she was twice a conqueror, to have won her way up the hill to success, maintaining the while the gentleness of femininity and the charm of ladyhood. She had the valor of industry and the enthusiasm of hope. She was brave, honest and gentle, a woman among women,—a lady among ladies. Peace be to your ashes, brave little woman! Rest was never yours on earth, but in the better land beyond surely there must be peace and quiet and eternal happiness for such as you!"

Miss Caroline A. Huling, vice-president of "The Woman's Baking Company," of Chicago, which is carrying on an extensive business, and was organized by women, and is entirely owned and managed by them; thus writes regarding working women:

"The day has gone by into the dim vista of the past when idleness was considered a virtue in woman. There has been in existence a popular fiction that the "weaker" sex must be supported and tenderly sheltered from all cares. The fallacy of this theory is amply proven by a consideration of facts. Nowadays every woman recognizes her duty, and has something to occupy her mind. Labor

is honorable, and one of the important lessons of the great Fair is to accentuate our part in the world's work. Household duties in her own home have been supposed to be the only proper things to employ woman's time and energy; but in the dawn of this new era, woman *can* do what she *wills* to do. The world belongs to her who claims her birthright."

Two women in America have achieved national fame, on account of their successful financial careers. We give brief sketches of Mrs. Matilda B. Carse, and Mrs. Frank Leslie. Regarding the achievements of Mrs. Carse I have been able to collect the following.

Mrs. Matilda B. Carse, philanthropist, temperance worker and financier is of Scotch-Irish origin. She has lived almost continually in Chicago since 1858. Her husband, Thomas Carse, was a railroad manager in Louisville, Ky. during the Civil War. In 1869 they went abroad for the benefit of Mr. Carse's health. He died in Paris, France, in June, 1870 leaving Mrs. Carse with three boys under seven years of age. The youngest of these while in Paris had a fall, which developed hip disease: he had almost recovered his health, when in June, 1874, in Chicago he was run over by a wagon driven by a drunken German, and instantly killed. His tragic death caused his mother to devote her life to the alleviation of the poor and suffering, especially among children. She also at this time registered a vow, that until the last hour of her life, she would devote every power she was possessed with to annihilate the liquor traffic, and with a persistency never surpassed has bravely kept her word. She early became prominent in temperance work, and has been president of the Chicago Central Woman's Christian Union since 1878.

This Union is one of the most active in the country, and supports more charities than any other. To Mrs. Carse is due the credit of establishing under the auspices of her Union, the first crèche, or day nursery in Chicago, known as the Bethesda Day Nursery. This was followed in a year, or two by the establishment, through her efforts, of a second, known as the Talcott Day Nursery. Besides these nurseries the Union supports two kindergartens among the very poorest class; two gospel temperance meetings that are nightly attended by crowds of intemperate men, seeking to be saved from themselves; two Sunday-schools; the Anchorage Mission, a home for erring girls

who have only taken the first step in wrong doing, and desire to return to a pure life; a reading room for men; two dispensaries for the poor; two Industrial Schools and three Mother's Meetings.

These charities are supported at a cost of over $10,000 yearly. Mrs. Carse personally raises almost the entire amount.

In 1879 she was impressed with the conviction that an organization of such magnitude as the Woman's Christian Temperance Union should have a large weekly paper to properly represent it. Its only organ at this time was *Our Union*, a four page monthly paper. The following year she founded the Woman's Temperance Publishing Association, and January, 1880, the first number of *The Signal* was published, a large sixteen page weekly paper. Two years later *Our Union* was merged with it, and it became the national organ of the society, *The Union Signal*. It has an immense circulation, and is read by at least half a million of persons every week.

To Mrs. Carse is also due the credit of starting the first stock company entirely composed of women, as no man can own stock in the Woman's Temperance Publishing Company. She started it with a capital stock of $5,000, which has been increased to $125,000; from having but one paid employé it now has 135 persons on its pay-roll. The Association owns all its own presses which turn out millions of pages of temperance literature every year. Its receipts for 1891 were $250,000. It has paid a handsome dividend to its stockholders for the last eight years. Mrs. Carse has been the president and financial backer of the Association since its first inception. In 1885 she began planning for the great building, the Woman's Temperance Temple of Chicago, the National headquarters of the Woman's Christian Temperance Union, which though only just completed has attained a national celebrity, and is considered by those who are judges the most beautiful office building in America, architecturally, as well as in its artistic interior. The ground is valued at $1,000,000. The building cost $1,200,000. The rentals from the building will bring in an annual income of over $200,000. The capital stock is $600,000, one-half of which is now owned by the Woman's Christian Temperance Union. Mrs. Carse is using her utmost endeavor to secure the entire ownership of the stock for the Woman's Christian Temperance Union before the dedication of the building.

Mrs. Carse is also president and founder of the Woman's Dormitory Association of the Columbian Exposition, which has been established for the purpose of erecting dormitories for the accommodation of working women who attend the Exposition, affording them clean and comfortable rooms at the rate of forty cents a day. Buildings sufficient to accommodate 5,000 persons daily are about to be erected at a cost with furnishings, of $150,000. This work she does in connection with the Board of Lady Managers of the World's Columbian Exposition, of which she is a member.

She was the first woman in Cook County to be appointed on the School Board where she served a term of years with great acceptability. Her name appears on several charitable Boards as a Director. For years she was a member of the Board of the Home for Discharged Prisoners. She is also on the Free Kindergarten Board, and she is a member of the Woman's Club of Chicago.

In all the wide range of charities to which she has given active help the one that probably lies nearest her heart, and to which she has given a stronger hand of aid than to any other, helping to raise for its buildings and maintainence tens of thousands of dollars, is the Chicago Foundlings Home, the Rev. Dr. George E. Shipman, being its founder. She established its Aid Society, and has been its president for many years.

Concerning the Temperance Temple, the following letter irom Mrs. Carse gives the history of that enterprise in a manner which tells the story far more vividly than any other description of the work could convey.

LETTER FROM MRS. CARSE.

CHICAGO, Jan. 23, 1891.

DEAR WHITE-RIBBONERS:—I am requested to send you a personal letter in regard to the history and present status of the Temperance Temple. If I say some things I have said before, I trust I may be pardoned, as history, if truthful, can not vary much. It was in 1883 that I first commenced thinking about the erection of a great temperance building. The National headquarters of the W. C. T. U. had been removed from New York to the more central city of the nation, Chicago; and I felt that here was the place for a beautiful temple, different from any the world had ever seen, fitted for the

needs of the age, uniting beauty and utility; a great building, within whose ample walls a quiet, retired, holy place could be found where devout souls who mourn over the immorality and intemperance of the world could meet and supplicate God daily to save the nation's homes. It would also be the headquarters of the largest organization of women the world has ever seen. Besides all this it must be a humming hive of business; from its rentals would be realized a princely income—not to go into the pockets of the rich to make them richer, but to be expended in educating the land in temperance and righteousness. Moreover, this beautiful temple should be the gift largely of women and little children—a gift which they would lovingly lay at the feet of Him who is woman's great emancipator, the Lord Jesus Christ. Daily the plan unfolded and grew; it became my thought by day and my dream by night. I became conscious, as conscious as if a voice from the heavens had announced it, that I was to undertake the erection of such a building. A wonderful baptism of faith seemed granted me. I became possessed with the thought that death could not overtake me until the building was erected, until the work my Father had given me to do was accomplished. So strong was I in this belief that if all the world had said it could not be done, I would have gone on just the same.

I went to our National President, Miss Frances E. Willard, who is always ready for the next thing; a woman whose vision is so keen, so intuitive, so spiritual, that she sees with prophetic eye what the coming century will bring, almost with as much clearness as she knows what the past one has unfolded. I told her of the pattern the Lord had given me of a new temple for the twentieth century; that I had heard His voice saying to the temperance women of the nation, "'The set time has come, arise and build.'" She entered heartily into the plan, and the first article on the temple ever written for publication was written by her, and printed in *The Union Signal* of July 22, 1887.

Do not imagine that I merely sat down and dreamed over the erection of such a building. Nothing of the kind. I consulted with architects, real estate dealers and well-known reliable business men, who had made a success of erecting large office buildings. I unfolded to them my plan of raising money for the building. They assured me it would be a success if I could raise the money as I proposed. It was five years from the time the plan was first given me until it crystallized into an incorporated company, July 13, 1887.

The corner-stone of the Temple was laid with unique and impressive ceremonies, November 1, 1890. It was a consummation I had long looked forward to with desire unutterable. Mountain on mountain of difficulty God had removed to allow the plan to culminate as it did November first.

Work upon the building is going steadily forward. Every stone in it seems to me to be an answered prayer. It gives promise of great solidity and beauty. Those who know, say it will be the most beautiful building of the kind in America.

Yours for the building of the Temple,
MATILDA B. CARSE.

The following brief sketch of the remarkable career of Mrs. Frank Leslie has been reprinted from the New York *Graphic* of 1888. Her wonderful success in the face of seemingly insurmountable obstacles, furnishes an inspiring example for other women confronted by similar unforseen misfortunes:

THE STORY OF A WOMAN OF BUSINESS.

This is the story of a beautiful woman of business. It is the tale of a rich woman who inherited only debts and an opportunity. In six years she has paid the debts and made a gold mine of the opportunity. Her name is Frank Leslie, and she is the widow and successor of the man who founded the great publishing house of Frank Leslie. It was not enough to found this house. It must be perpetuated. So Frank Leslie married his wife, and of all the world he alone understood the full significance of his marriage. She was to set up the monument he died in raising. His last words to his wife were: "Go to my office, sit in my place and do my work till my debts are paid." She did more. She made her fortune.

At the Old Guard ball last February a striking-looking woman in a proscenium-box excited universal attention. New Yorkers pointed her out with a sort of brotherly pride. Of medium height and perfect figure; a shapely head above a full, white throat and arched neck, the head crowned with tawny hair and studded with big sapphires for eyes; a firm yet mobile mouth that showed pearls between her lips matching the diamonds in her ears; in a Worth gown of white brocade and the jewels of an empress, she was brilliantly conspicuous. Very much of a woman, clearly enjoying dresses and diamonds and the compliments of the Generals of Brigade who crowded her box; without doubt fond of bonbons and bonnets; with the self-possession of one who knows she can't do wrong in the eyes

of those about her. A stranger would have been charmed with her as a type of American beauty and feminine helplessness. And then looking again, catching something forceful and dominant in her carriage, a glimpse of the thought behind the laughter in her eyes, he would have accepted without question the statement that she had purchased that day 2,700 tons of white paper for use in her business. It was Frank Leslie.

FACED WITH A MIGHTY TASK.

Mrs. Leslie came down to her husband's office the day after his death, and black care perched on the chair behind her. No one woman, not a reigning sovereign, has ever been called to face mightier tasks. Her husband's affairs were in the hands of an assignee. He had contracted $300,000 of debts to place his publishing business on a paying basis, and having placed it there he died. But not before he had been forced to make an assignment and sacrifice all he had to meet inexorable demands. The creditors had agreed to accept the discharge of their debts out of the proceeds of the business. Leslie's death seemed a chance to absorb the business. Only his widow and heiress stood between them, and what they saw about to become a magnificent property. And her position was insecure and ambiguous through a suit that had been instituted to break her husband's will.

It was an odd sort of heroine to step into such a breach that came down to the deserted office on that Winter's morning. A woman inexperienced, luxurious, with no more knowledge of saving money than of making it, a Louisiana Creole, of French extraction by birth, a woman of society by habit, of letters by choice, and of misfortune and suffering by circumstances, she seemed little likely to withstand the sinister forces against her. She proved to be a sort of commercial Joan of Arc. With nine lawsuits on her hands she found time to master the details of the business. The respect and sympathy of her staff grew to admiration.

She showed herself a masterly executive, a brilliant news-gatherer, aud an inspiring leader. She made the world hear of her and buy her magazines. She found her profits in her economies. She

worked from eight in the morning till eight at night, and the days were too short for her activities. And she went back to her hard bed in her carpetless attic chosen, in spite of her big revenue, until she should have paid her husband's creditors to the uttermost.

AN EMERGENCY WELL MET.

In the midst of her struggles came a sortie from the enemy. It was sharp and bitter. The creditors made upon her what they conceived to be an impossible demand. Alarmed at the energy, self-reliance and enterprise which threatened them with a payment of their claims, and a consequent frustration of their designs on the business, they agreed to crush her by a single blow. They called for $50,000, to be paid in ten days, on penalty of forfeiture. She was in a terrible position. As yet she had no standing in court. She had no ready money, and nothing to mortgage, for the property was still in the hands of the assignee. She knew the serious danger, the almost hopelessness of her position. She thought, but vainly. Dear old Dr. Deems, who knew of her troubles, prayed. And then a curious thing happened.

A boy in the art department of Frank Leslie's publishing house lived in Brooklyn, and among his acquaintances was a rich and charitable woman named Eliza Jane Smith. Frank Leslie had given this boy his chance, and he felt deeply for his benefactor's widow. Suddenly he said to himself, "Why not talk it over with Mrs. Smith?" He interested his friend. She called on Mrs. Leslie; she volunteered to lend her $50,000—such is the power of human sympathy. Mrs. Leslie had five years in which to pay the loan; but the first installment falling due on November 1st, she paid the entire amount with interest on the last day of October—that is to say, in five months—out of the profits of the business.

And this is not a page out of a child's story-book!

Since that remarkable incident Mrs. Leslie's career has been one of uninterrupted prosperity. She has built up a magnificent business, and her income is fully $100,000 a year. She has vindicated her husband's confidence, and has made her many publications potent influences for progress and enlightenment. With no fortune but her talent, she has met the world and conquered it. She is very

far from resting on her laurels. When she travels—and she has been everywhere—she gathers material for work. Some of her cleverest letters from abroad have been written during days of arduous sight-seeing and nights of long receptions. In London, in Paris, in Rome, in Vienna, in Berlin, in Madrid, she is still at home and among friends. She lives when in New York at 123 West 39th street. She works there harder than ever, writing for the syndicates as well as her own publications, and dressing and dining and playing my Lady Beautiful through it all. She is a rare instance of voluntary consecration to work. She has money enough to be lazy—but her enjoyment of life doesn't come in that way.

HOW SHE HAS WON.

How has she done it all? By a bold and decisive mind, the audacity of genius, tireless energy and the perfection of physique. The child Miriam Florence Folline was a fragile creature, a delicate Huguenot exotic in the French quarter of New Orleans. The woman Frank Leslie—Frank Leslie by order of the Court of Common Pleas that the name might be preserved in law as well as memory—is the perfection of physical development. By the exercise of all her faculties, physical and mental, she has kept her whole nature in perfect equilibrium. Her hand writing is characteristic, the characters large, the strokes firm with a notable upward impulse, regular, connected and flowing. And she has never lost an intellectual opportunity. She speaks English, French, Spanish and Italian with fluent perfection, besides understanding Latin. She has read much and seen more, and welded into her own originality her studies and reflections and experiences. Much as she owes to nature she owes more to herself. She proves that genius is a capacity for hard work; that significant success comes like the onward-creeping dawn, and is no blast of heat-lightning. Whatever she has done, too, she has done as a woman, in a womanly way. She has found her sex has rights enough when it wants to employ them.

HER SOCIAL LIFE.

Mrs. Leslie's *salon* is one of the institutions of the town. She is the Mme. Adam of New York. At them you meet all sorts of

people worth knowing and very few that are not distinguished for something or other. She gives her invitations on the famous receipt of Mrs. Jeune, whom not to know in London is to argue one's self unknown. "Millions for amusement; not one line for tribute!" Lots of nobs and noblemen go to Mrs. Jeune's, but they must be more than noblemen. Plenty of society people are to be found at Mrs. Leslie's, but they are all somebodies outside the drawing-room.

Mrs. Leslie is great as a hostess, full of sympathy and tact and bonhomie. She has a large fund of good stories, and doesn't have to go outside her own experiences for their subjects. Since she has been rich and, in a way, public property, her mail has brought her daily a catalogue of almost every desire flesh is heir to. These petitions she delegates to her secretaries, and sometimes finds people really worth relieving. But as a rule worthy objects of charity don't write begging letters. It goes without saying that she has all in the way of apartments, horses, wardrobe appointments suitable to a woman of her artistic tastes and full purse.

It is a wonderful story, isn't it? and a noble woman nobly planned" is the heroine.

CHAPTER XLIII.

QUEENS OF THE SHOP, THE WORKROOM AND THE TENEMENT.

BY KATHARINE PEARSON WOODS.*

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"Queens you must always be; queens to your lovers, queens to your husbands and your sons, queens of higher mystery to the world beyond, which bows itself and will forever bow, before the myrtle crown and stainless sceptre of womanhood."—RUSKIN.

"As the unwise, inequitable and defective features of our present economic conditions inevitably tend to reduce all who live by their own labor to debasing poverty and dependence, and as the suffering and degradation resulting from this system bear most heavily upon women who support themselves by their own labor. . . . We have formed the Women's Society, believing that relief and rescue for those women now oppressed and wronged cannot come without their united effort and mutual association."—*Preamble to the Constitution of the Working Women's Society.*

TO enumerate the different trades by which the women in New York are endeavoring—not to live—that for many of them is as utterly unattainable a goal as the end of the rainbow—but simply to postpone as long as possible their appearance at the morgue or the cemetery—to attempt to do this would be useless. Briefly they may be divided into certain broad classes, such as medicine, literature, education, manufactures and domestic service. Under medicine we include the lady doctor and the unskilled hired nurse; under literature we shade down from the editor or fashionable lioness, through type-writers, stenographers and compositors to the book stitchers and folders, and the gold-leaf girl; while manufacture covers everything from silk-weaving to button-hole making. Now in all these

* Author of "Metzerott, Shoemaker," "A Web of Gold," etc.

trades or professions, it remains emphatically true, that there is "room at the top." The woman of exceptional ability, who knows her niche in life and climbs upward to it with unflinching courage and unswerving will, usually attains it, though often at the price of treading under her more feeble sisters. The editor of a popular paper or magazine does not often quarrel with her salary; the fashionable milliner or dressmaker can command her own price; the lady professor has her own work and her own reward.

But queens?

Which is correct, Ruskin or the Working Woman's Society?

To the credit of the noble profession of letters let it be spoken, it knows no distinction of sex. "There is neither Jew nor Greek, bond nor free, male nor female," when one comes within sound of a printing-press, chiefly because what is wanted is work of a certain kind and grade, and also, in the lower ranks of the profession, because of the intelligence and strong organization of the Typographical Union, which admits women upon exactly the same footing as men.

Compositors receive on an average $12.00 a week; their work is piece-work entirely; their hours are comparatively short, and the wages in almost every instance sure.

Stenographers and typewriters have often a hard struggle to secure a foothold; they have unions, but they are rather social clubs than trades-unions; their wages run from $6.00 to $8.00 a week up to $12.00 and even $18.00; their success usually depends upon their own business ability, and they receive in all but the rarest instances all that their employers agreed to pay them.

Education is considered the peculiar business of women; perhaps for that very reason it is one of the worst-paid businesses in the world; the salaries of men who engage in it are double those of the women, who do better work and more of it.

Into the servant-girl question we shall not go at present; it would in itself require a volume; and there remains therefore the one department of manufactures.

Among these there are four trades which are injurious—that is a weak word—but murderous to women. They are artificial flower-making, cigar or cigarette making, working on ostrich

feathers and sewing in all its forms. I may also mention the girls who work in soap factories, and whose business it is to wrap the separate cakes, while hot, in paper. The caustic soda used in the manufacture first turns their nails yellow, then eats away the ends of their fingers. There seems no way to help this, as the deftness of touch required would be of course impossible if the workers wore gloves. It is indeed only possible to any given set of workers for a very short time, but there are always plenty to take their places when they drop out, and though one wonders sometimes what becomes of them there does not seem to be any answer. A machine which should wrap the soap and save their fingers would also throw the majority of them out of employment, and they would probably bitterly oppose its introduction.

The arsenic used in making artificial flowers is, in about two years, almost invariably fatal to the workers, who exhibit all the symptoms of arsenical poisoning—sores on the face and hands, swelling of the limbs, finally nausea and convulsions. Arsenic is, however, about the cheapest dye that can be used.

Workers in tobacco suffer from nicotine poisoning, which kills in a less repulsive manner but no less surely; and the feather workers suffer also from poisonous dyes used in the manufacture; the slightest prick of a finger with the needle allows the dye to mingle with the blood.

The mention of the needle, that ancient emblem of womanhood, brings us to sewing women of all grades; cloak makers, shirt makers, everything makers. At first glance this trade seems healthful enough, and so indeed, in itself it is. And it is so pleasant, so thoroughly womanly, to sew; there are so many bright fancies stitched into the work or evolved by the whir of the sewing machine.

It seems inhumanly cruel, therefore, to make this special trade the means of the most grinding oppression that can be or is practised upon women.

But why should one trouble to write about this class of workers, or indeed any class? What good does it do?

"Yes," said one woman with whom I spoke, "there was a lady around here about three years ago asking the same questions, but it didn't help nobody."

"No, I suppose not," I said.

"Then why do they ask them?" she returned with absolute justice. This woman was out of work, but better off than some, inasmuch as she had neither husband nor children to support. She has worked hard all her life and is now past middle age, thin and worn, with a face of quiet hopelessness and long, thin, pathetic hands.

She is a very fair specimen of the American working woman, the development of the girl who came to the city full of hope and energy to "get work." She has been told that industry and economy are the high road to wealth, but she does not aim at wealth, only to lay by a little against a rainy day. So she hires a furnished room and does her own cooking—Heaven save the mark!—a cup of very strong tea and baker's bread! Upon this, with sometimes a "relish," she makes two meals a day; and she works twelve, fourteen, sixteen, eighteen hours. Consequently when youth leaves her, which it does very speedily, health goes with it; she has no reserve force of vitality to draw upon, for overwork and underfeeding have exhausted that as she went along; she drops out of the ranks and goes—where? God knows; may He help her!

The woman of whom I have spoken is or was a cloak-maker. "I make the cloak," she said, "all but the machine stitching and pressing; yes, madam, buttonholes and all. If I'm kep' busy all the time, and no delays, I can make six dollars a week, but there's many delays. The boss, he says: 'Now I'll give you a dollar and forty cents or a dollar and fifty cents for that jacket,' he says, 'or that plush coat,' and that doesn't sound bad. But when I baste it together and send it to be stitched, the stitcher's work is ahead of mine, and I must wait half an hour or an hour to get it back again, for I've no other coat to work on between whiles. Then when I've done it all there's maybe no more work ready, and I wait—I've waited as much as three days—to get some more, and then been told there was no more for me. And the forelady she can be very ugly when she likes; if she has a spite on you she gives you work you don't like, and if you name it to her, 'You can go,' she says. It's them Eyetalians that spoils everything," she went on; "they come over here and they'll work for next to no wages at all; an Eyetalian can live on ten cents a day, and no American

can do that; and they can run the machine faster than a woman." "Them Eyetalians," and Polish Jews seem to be the bane of the clothing trade from the worker's side. In the department of ladies' cloaks as of men's clothing, they reign supreme, and male foreigners are taking the places of American women because they work cheaper, or by reason of their greater muscular strength, more rapidly. There are 1,200 women tailors in New York working on men's clothing. These work from 5 or 5.30 a. m. until 7 and 8 o'clock p. m. The male worker receives eighteen dollars a week, and is expected to stitch up from twelve to fourteen coats a day; the woman finishes the same number and receives six dollars a week. That limit of six dollars is one which it seems almost impossible to overpass. She who can count upon it is considered fairly well off; nine dollars for the very few who attain it is absolute wealth.

Dressmaking is also a favorite industry with Italians. Almost any morning upon Broadway one may see one or two Italian women, bowed, miserable, and filthy, each of whom carries upon her head a bundle about ten feet long, four or five broad, and of the same thickness. My own first expression regarding this sight was, "What a bundle of rags!" But they are costly rags. She has received them from a fashionable clothing house, and she is carrying them home to the tenement where she resides. Here, amid filth and vermin inconceivable they are made into robes of the latest style, returned to the factory to be draped, and then may be seen behind the plate-glass windows of up-town stores. Some idea of the risk run by this method of manufacture may perhaps be gained from the fact that foremen and "foreladies," who come in contact with these workers bring home living remembrances to their up-town boarding-houses. The prices for which these Italians work and to which they are lowering or have lowered the wages of all the trade may be estimated from one instance. They make ladies' tea-gowns, except the button-holes, for $1.50 a dozen.

Shirt-making has had a bad name as an industry since Hood wrote his Song of the Shirt; nor does the invention of the sewing machine appear to have benefited the worker. In this trade the average earnings are about $4.00 a week; some make even less, others more. About five years ago, I am told, the average wages were about $8.00;

but within five months there were three reductions. The first workers—at least those in one particular factory—took without rebelling, at the second they murmured, at the third they struck. "We were not organized," one of them said to me, "But we struck all the same, and organized afterward. Well, they held out for a while then they gave us one half; the other half we got in August without asking."

"And yet wages have steadily gone down," I said. "Because they broke up our organization," was the reply. "The next August they closed their factory on purpose, and the girls being thrown out of work drifted off in various directions. The employers did it to break up our organization." "What can women get who make shirts that retail fifty cents?" I said. "Oh! those are made in reformatories," was the reply.

All counters of cheap underwear are supplied from reformatories. Not long ago Mrs. L. M. Barry, well known as a Knight of Labor, and defender of woman, found such preternatural bargains at Wanamaker's in Philadelphia, that she determined to find out about them. She obtained employment as a machine hand, and soon found out from the wages paid that the cheap goods were not of home manufacture. Further inquiry satisfied her that they, as usual, came from reformatories. Now, there is no reason for prejudice against prison or reformatory work as such, for in respect of cleanliness and good sanitary conditions it is perferable to much made outside. That to which the unions object is the low rate at which the work is contracted for, which injures those within the prison equally with those without.

Shopgirls, or salesladies, as they prefer to be called! Here the great evils are excessive hours, working over time without extra pay, unwholesome sanitary conditions and excessive fines.

Just here it may not be amiss to speak of the Working Women's Protective Union, No. 19 Clinton Place, whose special mission it is to collect wages which the worker cannot collect for herself. It has been in operation for twenty-seven years, and has collected in that time thousands of dollars' worth of wages due without one cent of cost to the person wronged. But fines are beyond the reach of even this Union; from them there seems no redress, though upon what

principle a woman who receives seven dollars a week is fined thirty cents for ten minutes' tardiness I confess myself unable to see. Seven dollars is by no means the usual wages per week, which range from two to eighteen dollars, the latter to a girl of good figure who can show off cloaks in the cloak department. In one store the fines in one year amounted to $3,000, which was divided between the superintendent and the time keeper, and the former was heard to charge the latter with lack of strictness. So much for the slave-drivers! The owners also have their pick at the bones of the slave; for in many houses employees are expected to take from two to three weeks holiday in the dull season at their own expense. This on a salary of, say, three dollars a week!

Is it possible to live pure, upright lives under such conditions? Thank God it is possible, as is attested by the thousands who maintain their integrity in spite of all hindrances; but it is more than hard. It has been well said that while men's wages cannot fall below the starvation line, woman's can, since the paths of shame are always open to her. This is a terrible factor in our political economy.

Why write of these things? Where is the remedy? God help us if we cannot find one! for the souls of the coming generation lie in the hands of these women; and we shall never be the people we should and might be until we have learned that it is the first and most important business of a nation to protect its women, not by any puling sentimentality of queenship, chivalry or angelhood, but by making it possible for them to earn an honest living.

For this, the only method is union among women; the best hope is in the women themselves. For men, hard as they have been to women workers, are now being driven by the pressure of their competition, by the effect which women's low rate of wages has had upon theirs, to see that their own interest demands her enfranchisement and elevation. The unions are opening to her, she has long been "free of the guild" among the Knights of Labor, whose preamble sets forth among the things to be accomplished by organization: "Equal wages for equal work, without regard to sex." The newly-formed clothing unions are ready to welcome her; but woman shrinks back from organization, Heaven knows why! It is perhaps because in organization one finds the truest freedom, and woman has been a

slave too long to know what freedom means. Then, too, we are so hard upon each other—we women; it is so difficult to make us trust one another; to create in us a feeling of real sisterhood. And our weakest point is just where our strongest should be; it is in those women workers who have found or made a standing-place for themselves, and who by no means wish to be classed as working women. What could not the educated workers of New York do for their struggling sisters—teachers, writers, stenographers, and such like? It would have been amusing to a student of human nature, had it not been so infinitely sad, to watch the look of scorn which rose to the surface at the question, "Can you give me any points about your business? I am studying the working women of New York." "I know nothing about working women," came the quick, short answer.

Some of the things that might be done are shown to us by the two societies already quoted. The Working Women's Society aims to organize women, to teach them the strength and self-respect that organization brings.

Among its remaining aims as set forth in the preamble, are to enforce existing laws for the protection of women and children in factories, to investigate and protest against all violations of these laws, and to promote further legislation on this subject, to found a labor bureau, and to secure for both sexes equal pay for equal work.

On May 6, 1890, a mass-meeting was held at Chickering Hall under the auspices of this society and over 100 clergymen. "A Report on the condition of Women and Children in the New York retail stores" was read, which ought to have caused the very stones to cry out. A preamble and resolutions were adopted, and it was attempted to start a consumer's league, the members of which should pledge themselves to buy at only such stores as should be included in a white list—the obverse of a boycott—there could be no possible objection, provided a sufficient number of stores could be found where employees are treated fairly well; but will it be possible to find consumers enough to found the league?

Wealthy women of New York, attention! This is your business. Will you give up your bargain counter—for it is the wealthy who seek bargain counters—for the sake of your suffering, starving sisters?

The work of the Protective Union, as already explained, is very different, but equally useful. It would seem that small as the wages are, it is a mere matter of course that the workers should receive them when they are due; but whether this be so or not the books of the union abundantly testify. Some methods of defrauding an employee it has almost broken up, such, for example, as taking girls on trial without wages to learn a business, and when they asked to be paid, turning them off and taking on a new set. The union has taught the workers to demand a written contract, the keeping of which it stands ready to enforce. Against other wrongs it is powerless, but this of violation of contract it sets straight with all its might; its scope is limited, but it does well all it attempts without money and without price. No officer is allowed to receive any salary; the lawyer has given his service gratis for twenty-three years; each case is carefully and impartially investigated, and if the money is due payment is enforced if there is any property to levy upon. If not, the offender may be imprisoned for fifteen days if a man; if a woman there is no redress—a bit of chivalry on the part of the law which appears, after the facts we have been considering, exceedingly ill-timed, when taken in connection with the fact that your most arrant and barefaced defrauder of her working people is your high-class, fashionable dressmaker.

A small attempt on the part of the workers to help themselves is the Coöperative Shirtmakers, 770 Third Avenue. It was a little pathetic to hear from them that they have been together five years, "longer than most coöperative things hold together." They are thoroughly bright, intelligent women, large-hearted and large-minded, with full sympathy and sisterly love for their sex. Not all of their members work together; of those who do, no one receives more than her regular wages; the profits, if any, are divided between a sinking fund to increase the business and a benefit fund for sick members.

I have not tried to exhaust this subject, in fact, it is inexhaustible; only to say such things as may perhaps open the eyes of some one person to the lives that are being lived through around us. And yet what good will it do? But God help us all unless we change this state of things, and that right speedily!

CHAPTER XLIV.

WOMEN CLERKS IN NEW YORK.

BY THE MARQUISE CLARA LANZA.*

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THE close of the nineteenth century brings us face to face with many noteworthy progressive movements that point triumphantly to the promotion of free thought; but perhaps none is more vital and significant than the progress that is based upon a high standard of womanly independence and is the direct outcome of a purely feminine inspiration. With the increase of educational advantages has come a corresponding evolution in habits and manners. Old-time prejudices lie buried. Work has become fashionable. By work, I do not mean dilettante dalliance with the implements of labor, but actual exercise of brain and muscle as a means of livelihood. Feminine dignity is nowadays in nowise imperilled by legitimate employment used as a means of existence. It is an accepted fact, and one that is wholly in accordance with a proper American spirit of democracy, that girls should be educated with a view to earning their own living. A specified and sustained occupation, having in end a definite purpose, is undoubtedly a help to every human being. Twenty-five or thirty years ago it was natural for a girl to look forward to marriage as embodying all that was of consequence in life. Not to have done so would have stamped the bold Philistine with the fatal brand of eccentricity; and had she perchance gone yet farther and dared to fling conventionality to the winds by earning her bread in a sphere of employment hitherto confined to the sterner sex, her genteel acquaintances would have passed by on the other side, not so much from a snobbish sense of superiority as from

* Author of "A Modern Marriage," "A Golden Pilgrimage," etc.

Marquise Clara Lanza.

a deep-rooted conviction that the unfortunate woman in question had deliberately plunged into the very vortex of sin and humiliation.

We have happily changed all this. Marriage is good enough, of course, but it is regarded rather as a possible chance or accident than as a necessary means to an end. And, moreover, mankind has awakened to the consciousness that there are important considerations in the world beyond plain sewing and teaching dull little boys the alphabet. Any woman who has brains and willing hands finds twenty remunerative occupations open to her where formerly she would have found merely the inevitable two—plain sewing, or the dull little boys. All she has to do is to make her choice and then buckle on her armor of perseverance, while the world applauds.

To her credit be it said that woman, in striving to attain in certain lines of action the eminence already occupied by man, has not proved herself by any means a failure. She has shown herself to be fully his equal in physical endurance and mental capacity. Among the woman workers in New York there are none who afford a more interesting study than the vast army of clerks; the work of a clerk being admirably adapted to the sex. You may count almost on the fingers of one hand the number of years that have elapsed since the women clerks appeared. Yet so prevalent have they become in all our large cities, that one might say they have entirely superseded the men in this particular department. Nine employers out of ten prefer women as clerks. If this statement appears to be a sweeping one, it can be verified by the fact that the demand for women as clerical workers is steadily on the increase, while men stand a comparatively poor chance of securing positions. The circumstance is amply justified by many reasons, not the least of these being the superior quality of the work performed by women.

Speaking, not long ago, to the head of a large publishing house where women were employed as cashiers and book-keepers, I ventured to ask whether the women compared favorably with men in the fulfilment of their respective duties.

"Women," was the answer, "are much to be preferred for a number of reasons. They are capable and industrious, and, so far as my personal experience goes, absolutely reliable. Besides, a

woman is more conscientious about her work. Mathematical exactness in small things is a virtue not often accredited to women, but it can be cultivated as well as anything else. Double-entry book-keeping is just as much an exact science as differential calculus. Do you see that fair-haired girl yonder?" pointing to a quiet-looking figure seated before a tall desk and a formidable ledger, "well, she is one of the most accomplished book-keepers in New York. There is not one man in a hundred who can compare with her. She has the whole thing at her finger's ends. She never makes a mistake and she never misses a day here from January to December. She comes at half-past eight and remains till six. None of my women clerks are irregular in their attendance. There is the cashier. She handles every penny that comes into the business and I trust her implicitly. Her accounts are beautifully kept and always perfectly accurate. I wouldn't take men in place of these girls in any circumstances. Men are troublesome. They complain about trifles that a woman wouldn't notice. The office boys don't suit, or the temperature of the building is too hot or too cold, or the light is not properly adjusted. Then, if they have a slight headache, they stay at home. Most of them are married, and their wives fall ill, or their mother-in-law comes on a visit, and all these things are made an excuse for absence. The women come whether they have headaches or not. They never want a day off to attend a baseball match. They undertake the work with a full understanding of what is required of them, and they are steadfast in the performance of their duties. We treat them well and never refuse to grant them any trifling favor. There is only one thing we exact over and above their business qualifications. We do not employ a woman unless she lives at home with her family.

"This has the appearance of injustice, but if you reflect a moment you will recollect that the temptations to which a woman living by herself is exposed in a great city are manifold and dangerous, and for our own sake we find it necessary that our clerks, like Cæsar's wife, should be above suspicion as to character and antecedents. We must know all about them and their families. The cashier who is here now did not take a regular course of instruction at a business college. She had a relative, an uncle or a cousin, well established in

business, and who trained her privately for the position she occupies. She has been accustomed to office work ever since she was a child."

The above proved conclusively that capability and a readiness to work did not in every instance insure a desirable occupation to the woman who sought it. A girl who had no "family," and who was obliged to depend upon her individual exertions for the food she ate and the clothes she wore, could not hope to get any position of trust. A woman who handles large sums of money that do not belong to her must be surrounded on all sides by a definite respectibility; and while it sounds a bit quixotic to insist that she must have family connections over and above all her other virtues, it is perfectly just in the abstract. Unfortunately, respectable relations cannot be manufactured to order; therefore she who has them not would better become a typewriter, a stenographer, or a telegraph operator.

The large schools of stenography and typewriting turn out annually hundreds of women who rank easily with the most accomplished men clerks. Typewriting, being in great demand, is perhaps the most lucrative of the minor employments open to women. It is claimed that the market is decidedly overstocked with typewriters, and that there are not half enough positions for the largely increasing number of candidates. But this is a mistake. The market may be overcrowded with women who claim to be typewriters and stenographers, but in reality there is not a sufficient number of well trained and capable clerks to supply the demand.

"By far the greatest difficulty I have to contend with," says Miss Seymour, who presides over the Union School of stenography and typewriting, "is to keep my best operators with me. Although I pay them liberal salaries and do everything I can to secure their services permanently, they are in constant receipt of offers that men would be glad to receive. Many pupils of the school receive offers of positions at salaries varying from $8.00 to $12.00 a week before they have finished the six months' course of instruction. I mention this for the purpose of showing how popular the employment of women clerks has become, that is, if they are properly trained for the work. It is positive that an intelligent woman is especially fitted for clerical work. If she does not succeed her failure is due to faulty training. Business men tell me they prefer women as shorthand

amanuenses for one particular reason. It is because, contrary to accepted tradition, women are less likely than men to disclose the business secrets of their employers. Then, too, they are more faithful and more apt to remain for a long period in the service of one employer.

"Of course, a number of employers engage women under the prevailing impression that they will work for lower wages; but while this is true in the majority of cases, it is equally true that efficient women can command as high salaries as men, particularly if they refuse to work for less, which is usually the case."

Typewriting and stenography are not of themselves very difficult of comprehension or execution, and it does not take long in order to familiarize one's self with either; but a clerk who wishes to succeed must know many more things. She must possess a ready knowledge of English composition and orthography. She must be able to punctuate properly, and above all, be quick to grasp an idea. Large numbers of girls spend their last penny in an attempt to fit themselves for clerical work, only to discover that, owing to their rudimentary education and total inaptitude, it is impossible for them to fill any responsible position. A few study and persevere, contenting themselves with a meagre salary, $5.00 or $6.00 a week perhaps, and thus gradually work themselves up to a higher rung of the ladder. But there are scores of discouraged plodders who have not the spirit of hopeful aspiration to guide them, and these fall by the wayside and sink into obscurity, while their braver sisters pass on to victory.

Special departments have been instituted in most of the business schools calculated to provide for similar instances of temporary incompetency, while further instruction is given in legal and technical terms, so that pupils who "get through" successfully are qualified to step at once into the lawyer's office or the author's study. I find, however, that many clerks complain of the enormous amount of work they are compelled to perform in law offices, to say nothing of the dry and uninteresting character of the labor itself. Another excellent feature of the schools lies in transitory employment given to pupils while they are pursuing their studies, thus enabling them to earn a little money, while at the same time they gain much valuable experience.

Telegraph operators, insurance clerks, shorthand reporters and proof-readers command wages in proportion to the proficiency with which their work is accomplished. A great number of these girls have relatives dependent upon them for support, so that it is hard very often to make both ends meet. I have in mind at this moment a girl of twenty, a telegraph operator, who supports not only herself but a crippled and semi-imbecile brother. There is something pathetic about this little household—a couple of rooms in a west-side boarding-house where the sun illumines fitfully the dreary interior. There is a gas stove in the corner and an easy chair by the window. Here, beside a row of potted geraniums, the invalid brother sits all day—sits and looks with vacant eyes into the street, while the sister works and earns the money that pays the doctor and buys medicine, that this useless existence may be prolonged.

It must not be supposed that this dull-tinted vignette is by any means typical of a woman clerk's life. Quite the contrary. Most clerks have comfortable homes with their parents, and numbers of them enjoy not only the ordinary necessaries of life, but a considerable portion of its luxuries. As a rule, the clerk's entire salary is at her disposal for her personal requirements. She must dress neatly, and then there are petty vanities that every woman likes to indulge, no matter what her station may be. The woman clerk is rarely frivolous in her demeanor. She cannot afford frivolity; the mere fact of her self-dependence invests her with a certain outward dignity that one sees seldom displaced even when brought into collision with the powerful exuberance of youthful animal spirits. Not that she is prim and Puritanical. She does not eschew legitimate pleasure nor regard amusement as superfluous. But she seems impressed by the consciousness that being forced to trust her mental resources for whatever she now has and is destined to enjoy in the future constitutes an inspiring duty that is not the less evident or sacred because it happens to devolve entirely upon herself. Temptations descend and threaten her, temptations whose very existence is ignored by those who, in the peaceful serenity of home and protected from the world, are dimly aware of the actual meaning of life, and faintly appreciate the devastating force that lurks about, seeking so-called "independence" for its prey.

If individual fidelity marks an interesting step on the road to progress, a great deal also depends upon judicious co-operation. There are several clubs and societies in New York that are maintained by clerical workers for the purpose of mutual advancement. One or two of these admit men as well as women to membership. These associations offer much that is both attractive and useful. A clerk, typewriter or stenographer who is out of employment can practice at the club rooms. At a stated evening of each week literary exercises are conducted for the benefit of those who desire to attend, and once a month some distinguished lecturer is invited to address the society. The initiation fee is $1.00, and additional monthly dues of fifty cents are demanded.

So much for the actual conditions that surround women clerks in New York. But what of the future? In what special line of life and thought are these women casting their destiny? The majority are, undoubtedly, worthy and enterprising. Indeed, it stands to reason that a dying ambition or a sudden relaxation of the working stimulus would create a rapid decadence in the ranks. As this does not make itself anywhere apparent we must infer that the existing relations between the employer and the employees are, on the whole, satisfactorily maintained on both sides. A woman dismissed from a profitable situation for laziness or raw inexperience would find her career practically ended. Where a man would in all probability secure other work to take the place of what he had lost, a woman would be more likely to remain inactive and lukewarm, a victim to her femininity.

The matrimonial achievements of women clerks have become a species of national pleasantry. So many women employed in offices and mercantile houses have married men with whom they would hardly have come in contact in another sphere, that the subject has long ceased to be a matter of speculation, and has gradually drifted from witty comment to the more sober attention that bespeaks a recognized fact.

"It is curious," said not long ago the chief partner in a large insurance firm, "but during the past year five of our best women clerks have married men of means and are now living in ease and leisure. How did they manage it? Well, it happened naturally

enough, chiefly through business correspondence. It is very romantic, though one would not expect romance to be mixed up with insurance policies. Every insurance company has of course a policy department where all business connected with policies and their holders is transacted. At the head of this department is a forewoman who gets from forty to sixty dollars a week, and who is in direct correspondence with the president and other officers. The policy department is divided into geographical sections; each of these sections has a special room provided for its own business. These rooms are superintended by a head clerk with an assistant. The head clerk gets about $16.00 a week and conducts all the necessary correspondence with agents. The letters are dictated to a stenographer. The correspondence is a long one very often. The agents come to New York from the North, South or West as the case may be, visit the company offices, see all the girls at work, and, of course, ask which ones have been conducting special correspondences. If a girl happens to be pretty and modest, an acquaintance springs up, and at last Miss Blank announces to the forewoman that she intends to leave and get married. This happens again and again. Then, too, the girls are often brought into business relations with our men clerks and marry them."

From all I am able to gather the girls make good wives. There is nothing in clerical training that detracts from the finest womanly qualities, and men have outgrown their admiration for feminine helplessness and have come to look upon independence as something worth having. Clerical training educates the mind to accuracy in details, punctuality in the daily affairs of life, economy in the adjustment of time and quickness of perception. Perhaps this is the reason why so many men choose a wife amid the deft-fingered clerks in preference to the society misses. The woman clerk has studied the value of concentration, learned the lesson that incites to work when a burden bears heavily upon her strength. She knows the worth of self-reliance, and the fine courage that springs from the consciousness that a good result has been accomplished by a well-directed effort.

WOMEN IN ART AND MUSIC.

CHAPTER XLV.

WOMEN IN ART.

EDITORIAL.

"Art is the child of Nature; yes,
Her darling child in whom we trace
The features of the mother's face;
Her aspect and her attitude.

LONGFELLOW.

REGARDING the work of women in the field of art Mrs. Susan N. Carter, principal of Cooper Union Woman's Art School, writes as follows in an article published recently in the *North American Review*:*

The art-work of women now past middle life was mostly confined in their early youth to copying with a crayon point the 'Hatchings' and 'Stipplings' of French lithographs. In addition to such sallies, young women employed leisure moments in painfully duplicating with fine lead pencils the innumerable leaves of trees seen in engravings, while some old castle or the round tower of a mill, in the portfolio of their drawing professor, excited great enthusiasm. The mothers of the present generation of girls recollect well this state of things, and they can also recall the square cross-stitch done in Berlin wools then usual for embroidering slippers and lamp-mats. But our grandmothers were even more elementary than their daughters in their conception of art. When the young lady of that generation had finished her sampler in crewel-work, and appended to this bit of embroidery a yellow canary bird eating impossible cherries from a tree scarcely taller than itself; or had fashioned with her needle a willow tree overhanging a white gravestone, above which a mourner was weeping, such examples constituted her artistic 'finishing,'

* "Women in the Field of Art Work."

and she was deemed fit to enter society or to assume, often at fifteen or sixteen years of age, the cares of wedded life.

"The large art schools of the country significantly indicate the direction art is taking. Among them the Woman's Art School of the Cooper Union affords a suggestive example; and its sister schools through the country tell the same story of the broadened intellectual life of women. When we allude to the schools of Boston, Philadelphia, San Francisco and Washington, and mention the new buildings that have lately been erected for museums and schools in Minneapolis, Cincinnati and Chicago, and speak of the art departments connected with Harvard or Yale, in which women have equal opportunities with men for study; to say nothing of the studios filled with art collections at such women's colleges as Vassar, Wellesley and Smith, we see how large a field art now occupies; without counting the myriad children now learning to draw in the public schools of the United States. The Art Students' League, the Metropolitan Art Schools, and the National Academy contain large classes of women.

"We have seen how girls in the last generation found their examples of art in the portfolio of their teacher. Illustrated magazines, which in themselves are now a liberal education, had at that time no existence. Good engravings were then rare, and photography had not been dreamed of. Now, girls can dream over the Sistine Madonna in a photograph which gives nearly the full impression of the original, while an etching from Turner echoes the sentiment of that artist.

"One phase of art expresses itself through a small class of engravers, where delicate taste and deft handicraft appear. Here are found the principal compositions of Mrs. Mary Hallock Foote. In these she depicts remote Western life. But there is a more frequent type of artistic woman, composed of those without aptitude for untried paths, who are skilful in developing on the block the 'tone,' 'values,' and graces of composition which other artists have originated. In Charleston, S. C., one young Southern girl has an office for commercial engraving. Until she returned home from studying in the North, there was no such branch of work as hers along the Southern Atlantic seaboard. In some of the Western States

women have formed partnerships and gone into the business of engraving.

"Many interiors of dwellings and public buildings show that women decorators have worked successfully. The names of Mrs. Wheeler and Miss Revere Johnson are well known. The rooms of the Associated Artists in New York disclose a charming life. Modern tapestry is wrought here by hands that follow closely the methods of Beauvais or Bayeux. In other directions of beautiful embellishment the art-paper manufacturers have produced some of their best hangings from designs furnished them by women. The silk factories of the Messrs. Cheney owe to our art students patterns for brocade and satins, besides suggestions for weaving their splendid goods which add to the sheen of satin the diaphanous effect of velvet, or which by various threads and surfaces increase their richness and beauty.

"Among new directions of art, pen and ink illustration furnishes a promising field. Girls and women are heard of who, content to be poor and unknown, are happy and serene in carrying out plans for stained glass or mural ornamentation in the studios of Mr. Lafarge, Mr. Tiffany, and other artists.

"Mrs. Maria Longworth Nicholas, now Mrs. Bellamy Storer, founded the Rockwood potteries at Cincinnati. Miss Louise McLaughlin has the credit of re-discovering the Haviland under-glaze. Cincinnati women have made their mark also as wood carvers. We have not dwelt at all on the oil and water color pictures made by women and seen in our exhibitions. But we have endeavored to throw light into some of the by-ways of art which are subtly and surely affecting the life of this nation, though to what extent is generally little known."

In this department Miss Maude Haywood has given interesting glimpses of women in various art epochs, and Miss Helen Evertson Smith, has displayed painstaking research in her article on "Women Art Patrons."

WOMEN IN MUSIC.

EDITORIAL.

"Music is the universal language of mankind."
LONGFELLOW.

MR. GEORGE P. UPTON, in his delightful book, entitled, "Woman in Music," thus pays tribute to some American artists: "With the proper study and a rightly directed culture, there is no reason why American women should not take leading places in the musical world, as they have exceptionally fine voices.

Surely there is every impulse and incentive for study in the experiences of Adelina Patti, Emma Albani, Minnie Hauk, Marie Litta, Antoinette Sterling, Emma Osgood, Anna Louise Cary, Clara Louise Kellogg, Jessie Bartlett Davis and other American women who have made themselves famous all over Europe."

Among the young American women who have gained reputation for skilled playing upon the violin may be mentioned: Miss Maud Powell, Miss Geraldine Morgan, Leonora Von Stosch, Jeanne Franko, (Mrs. Hugo Kraemer), Lucille M. Du Pré, Winifred Rogers, Dora Valeska Becker, Nettie Carpenter, (Mrs. Stern), Florence Cooper, Anitza Tedori, Lillian Shattuck and others. Miss Marietta R. Sherman, of Boston, is perhaps the most famed among the women violinists of that city. She is the manager, conductor and was the founder of the Boston Beacon Orchestral Club.

"Although not the creator, woman has inspired the creations, and then interpreted them to the world." Mr. Upton thus eloquently writes:

"Man may be the intellect of music; she is its heart and soul. What she has not done with music, matters little with the great glory and beauty she has given to music. No grander work can occupy her attention. Music was the first sound heard in the creation, when the morning stars sang together. It was the first sound heard at the birth of Christ, when the angels sang together above the plains of Bethlehem. It is the universal language, which appeals to the universal heart of mankind. Its thrill prevades all nature,—in the hum

of the tiniest insect, in the tops of the wind-smitten pines, in the solemn diapason of ocean. And there must come a time when it will be the only suggestion left of our nature and creation; since it alone, of all things on earth, is known in heaven. The human soul and music are alone eternal."

CHAPTER XLVI.

WOMEN ARTISTS.

BY MAUDE HAYWOOD.*

IN the onward progress of history, there come, periodically, times when it seems well to pause momentarily that we may by gathering up and reviewing the past, gain some just idea of how we stand, wherein lie our strength and our weakness, what may be our future aims and what be counted our gradually defined possibilities. Surely no opportunity could be more fitting than the present for such a purpose, when we may with advantage glance briefly at the position already attained by women in the art world, in order, not so much to boast of what has already been attained, as to gain courage and inspiration, that may bear fruit in the coming century.

That the important share taken by women in the development of American national life has done much towards the shaping of its individual characteristics, is undoubted. To-day, women stand in a position, that not so very long ago if described prophetically, would have been deemed the mere idle picture of some dreamer's brain. Particularly is this true in all branches of art work, wherein women are now holding their own, in a manner that must be a source of wonder, to the elders even of our own generation, if we consider how small a part women have formerly played in the history of art.

Looking backward, further than the four centuries of American civilized life, the completion of which we are celebrating, back to the early days of known history, it is surely a point worthy of notice, that in nations where women were real factors in their social, historical and literary progress, that no woman's name is handed down to us as famous in the art world. The Greeks, amongst

* Associate Editor *Ladies' Home Journal.*

whom after a fashion, women were honored and idealized, produced a Sappho, but no female painter or sculptor that we know of. In modern days the same fact may be remarked. Taking up a history of European art, we find in running our eyes over the pages, that amongst all the famous names of the Renaissance period not one woman is mentioned. Continuing our search down to the beginning of the nineteenth century, no female sculptor appears and only two women painters of sufficient note to be recorded. They are Rachel Ruysch, a flower painter, one of a family of Dutch artists, her date being given 1664 to 1750, and the famous Angelica Kaufmann, who belongs to the end of the eighteenth century, from which period a new era seems to have commenced for women in the history of art.

Doubtless from early times they had shown themselves skilled in the more strictly feminine art of decorative embroidery, and had even produced pieces destined to be widely famous, as, for instance, the Bayeux tapestry executed by the Norman, Matilda, and her maidens —but in pictorial and sculptural art, women, throughout the earlier centuries had created nothing worthy of fame, while in the last hundred years they have not only gained recognition, but progressed rapidly forward, winning laurels for their sex, since in the front rank of famous living painters they can point to Rosa Bonheur as their able representative.

Since women first gained a foothold among artists, and seemed gradually to more fully realize their own powers and possibilities, the advance made by them in the various branches of work has been so remarkable and so rapidly increasing, that it augurs favorably for future achievements. By no means has the limit been reached of what women can do in art, as compared with men, but the way has been cleared and the road pointed out. The sexes can now work side by side, in competitions, women scoring their share of successes, where but a short time ago their existence even was ignored, and their works not admitted. This equality in chances for distinguishing themselves is yearly more general and more emphasized, so that now, in art at least, women have not so much to fight for their rights, as to learn to make the best use of them, and to prove themselves worthy of their opportunities. The pioneer days are almost over,

and the future looks very bright, but not so brilliant that even one, great or small, can afford to relax in efforts or aim

Women's difficulties in art, one may say, as a general statement, lie less in their talents and faculties than in their social position and domestic relations. Women where they prove successful, owe it usually to their whole-hearted, single devotion to their profession or calling, the entire concentration of their powers and interests, being more essential for their achievements in most cases, one may venture to say, than with men. Many a career has been broken off by the stepping in of new interests, to be resumed perhaps later in life, but never with the same fulness of enthusiasm that makes famous names. Women must realize that as a sex they are thus handicapped, but in America particularly these natural drawbacks have been made less of, and so much has been achieved in spite of them, that we are almost tempted to think the more highly of women's inherent artistic gifts and possibilities, where we can perceive so fair a showing in the face of acknowledged difficulties. For what, in fact, can now be seen? At exhibitions, an increasing number of women's names in each annual catalogue. In sculpture, a woman recently proving successful in the competition of designs for a public statue, for which she was finally given the commission. In the more practical branches of decorative work, designing and illustration, women are not only numerous, but obtaining for their work prices at the same rates with men, where their ability is equal. So much has been gained. For the future, with words of encouragment need to be mingled those also of warning and advice, as reluctantly we realize the tendencies of many in our midst. American women should be true in their work and aims, not only to their art and to their sex, but to their country, for in their hands lies partly the determination as to whether America shall have a National Art worthy of her sons and daughters —whether her artistic productions shall be, not the mere copies of a bygone age, nor the borrowed fruit of foreign talent, but the living witnesses of original creative power within her.—To prove this to the honor of her nation, is the rightful vocation of every true woman artist of America.

Miss Helen Everston Smith.

CHAPTER XLVII.

WOMEN ART PATRONS.

BY HELEN EVERTSON SMITH.*

THIS title, used because it is short and comprehensive, requires an explanation. By art patronage is frequently implied merely the buying of works of art directly from the artists. The present meaning is broader. The term art-patron is here applied to those who by gift or bequest have founded, or helped to found and maintain galleries and museums of pictures, sculptures, or other "objects of art," as well as free schools and scholarships for the purpose of art-study.

At first it was feared that our subject might afford too few figures for our canvass. Inspection proves that our small space will be crowded. Wealth and the higher grades of intellectual taste are not always found in association, even among men who have possessed the combination of brains and opportunity necessary to amass large fortunes. Among women, to whom the possession of great wealth is usually a matter of accident only, it has been supposed that the number of those who would use it for public benefit, especially in æsthetic lines, would be proportionately still smaller. But America is able proudly to boast of women who have given, for art purposes alone, sums which are estimated to amount, in the aggregate, to not less than $5,000,000. Had our inquiry included the wealth given to found and endow libraries and schools, this amount would have been more than quintupled. Even within our prescribed limits a more close investigation might prove our estimate to be much too low, for it is probable that a great many women have given collections and founded free schools of design in our smaller cities and towns, which gifts, though of much local value, benefit but limited circles.

* Editor and Journalist, in connection with various magazines and periodicals.

Probably the most widely known gift of a woman for art purposes is the noble collection of paintings, and the large fund to maintain it, which were left to the Metropolitan Museum Association of New York City by Miss Catharine Lorrillard Wolfe.

This collection, said to be, with possibly one exception, the finest in the Union, is the pride of New York City. Miss Wolfe is a true art-lover. By nature and education she was fitted to select the paintings which should deserve a place in a great public gallery. Her collection was the result of many years of careful study and thought. She was benevolent in all lines, but was sufficiently cultured to see that educating influences are of more value than aught else in preventing the need for more personal charities; and, also, that a most powerful, if not always properly-appreciated educational influence, is that of free art-collections.

This influence is far more widely extended than appears at first sight. Its benefits are not confined to artists. or to connoisseurs. These are but few; while those who are aided are legion, and are found in all classes. Even the artist-artisan class, large and constantly increasing as it is, embraces but a small proportion of those who are materially benefitted by visits to galleries of works of art. That the sense of color, the eye for form, proportion and perspective, are thus educated is but a small part of the benefit conferred. Insensibly, but surely, all our individual aims and surroundings are improved by our acquaintance with that which is best. This fact Miss Wolfe recognised. For this she deserved, and will ever receive the thanks of the public. To give to New York City a collection of paintings which should be worthy of its acceptance and careful preservation was the pleasure and purpose of her life. She who was wealthy "gave what she could" as worthily as the poor widow gave her "two mites," and equally deserves the full credit for her act of far-sighted, discriminating generosity.

To several other women the same museum is indebted for collections of great intrinsic and educational importance. The costly collection of art tapestries and other art-objects, left by the late Mrs. U. S. Coles, it is feared may not finally fall to the city, as there is some contention over the division of her estate; but the bequest of rare laces by Mrs. J. J. Astor, and the gifts of the Misses Lazarus,

and of Mrs. John Crosby Brown and others, are sure, and are of much importance as well as intrinsic value. The gift of the last-named comes properly into our rapid survey because music is certainly one of the finest of the arts, and in her superior collection of musical instruments of all ages and peoples, Mrs. Brown has given a true history of the tone art.

The collection given by the Misses Lazarus embraces besides other things, many specimens of the jeweler's and lapidary's arts, as well as that of the miniature painter. It fills many large cases and is considered one of the most valuable in the museum. In addition to this collection, Mrs. Amelia B. Lazarus and Miss Emilie Lazarus have lately given $24,000 to endow a free art-scholarship. The interest of this sum is to be paid every two years to that male member of the museum's regular art-classes who shall be declared by the prize committee to be the most worthy of this reward. The sum is to be spent in study in Europe in accordance with the programme to be agreed upon between himself and the committee, to which he is also to report progress from time to time. As the benefits of this scholarship are limited to male students, it leaves room for hope that this generous family intend soon to present another which shall be open to women only. This would be a fitting and noble monument to the memory of their gifted relative Miss Emma Lazarus, whose poems have stirred the hearts of many to whom she was personally a stranger.

The art department of the Lenox Library has been enriched by the bequest of Mrs. Robert L. Stuart's collection of paintings and art objects, which, together with a cash legacy, are said to represent a value of nearly half a million of dollars.

In point of the money given for art purposes by any one woman, Philadelphia seems to have been the most fortunate of our cities. The late Mrs. Anna H. Wilstach having bequeathed to the Fairmount Park Association of that city, one-fourth part of her whole estate. This includes a collection of about 200 pictures, some of which are very highly esteemed. It is computed that the whole bequest will not amount to less than one and a half million of dollars. This great sum appears to be at the untrammelled disposal of the Park Commissioners to expend in erecting a gallery, and in

its proper care and extension. This is a most munificent gift, and it is to be hoped that wisdom may be displayed in its disposition. It is said that a part of the sum may be used as an endowment fund for a school of design. If so, Philadelphia will probably be, in this respect also, the most fortunate city in our country.

The noble "Drexel Institute" already shows what may be accomplished with wisely expended millions. In the Art Museum attached to this great educational institution are some most beautiful and costly gifts from Mrs. G. W. Childs, and from Mrs. J. W. Paul, Jr., in memory of the former's friend and the latter's mother, the late Mrs. A. J. Drexel. Memorials of this sort reflect lustre as well upon those who bestow them, as upon those whose memories they are intended to perpetuate. It has been said that our lives are just as long as the good or evil we have done shall continue. Money expended in this way may not seem to be as immediately useful as if spent upon "charities," but "in the long run"—that long run which only the far-sighted can discern—educational influences and opportunities are the highest and farthest reaching kinds of charity, for they prevent the need of alms.

Another Philadelphia woman who has recognized this truth is Mrs. Bloomfield Moore, whose generosity in many lines has caused her name to be widely known and loved. Her rich and varied collection of objects of art is at home in two large rooms of Memorial Hall. It includes ceramics of various countries and eras; cabinet work, ivory carvings, specimens of ancient and modern Roman and Florentine jewelry; laces, textile fabrics; ancient glass—especially some beautiful specimens of Venetian and Bohemian wares,—wood carvings of much curious or artistic interest and value; book-bindings of wood and leather, illuminated missals, silverware and fine old Flemish tapestries. While not complete in any one department, this costly collection of rare articles is of great value as being fairly representative of many lines of industrial art,

To Philadelphia also belongs the credit of being the pioneer American city in the field of industrial-art training, and it owes this worthy precedence to the enthusiastic interest of a woman—Mrs. Sarah Peter. In her own house, nearly fifty years ago, she formed

a class of young girls, for whose instruction she employed and paid a teacher. This formed the nucleus of what has grown to be the "Philadelphia School of Design for Women," a large and useful institution which has since been generously aided by both men and women.

The city of Cleveland, Ohio, has been especially favored with women who have exerted themselves, or exercised their inflence over others, to establish art schools and galleries. Several years ago Mrs. Harriet Kester started, at her own residence in Cleveland, a school of design for women. At first it had but one pupil. In the course of three years it became necessary to engage rooms large enough to accomodate 300 pupils, and the gifts and labors of Mrs. Kester were supplemented by those of other women of taste and liberality. Then it became known as the "School of Art," and has now its home in a building provided by the estate of the late Mr. Thomas Kelly. This estate is indefinitely described as "large," and was bequeathed for the purpose of establishing an art school and gallery in Cleveland. It is said to be "well known that the estate was so devised by Mr. Kelly in response to the expressed wishes of his wife."

Another Cleveland woman—Mrs. H. B. Hurlbut—is not only carrying out, but exceeding the wishes of her husband, who left to her the use of his estate during her life time, the principal to be subsequently devoted to the erection and endowment of an art-gallery. Mrs. Hurlbut is devoting all of her large income, that is in excess of her actual needs, to increasing the collection of paintings left by her husband, and doing everything possible to pave the way for the erection of a great gallery, which will probably be united to the art-school founded by Mrs. Kester and endowed by Mr. Kelly.

In Baltimore we find a flourishing art-school which is under the direction of its chief promoter, Miss A. M. Hill. She has been unsparing in her efforts to make this school one worthy of its beautiful city, and has given not only her own time, but thousands of dollars towards its support, besides collecting much from others.

Concerning the donations of women to the art museum of Boston, Mass., we have only been able to learn that something more than one-fifth of the cash donations, and about one-third of the works of art

that have been given, have come from women. It is estimated that altogether the cash value of these gifts would amount to about a quarter of a million of dollars. Further details are lacking. It required more than twenty letters to eighteen different individuals and places, to elicit this meagre information concerning what women have done to promote art study in one of the oldest and cultured cities in our Union.

We have already adverted to the work of Mrs. Sarah Peter in Philadelphia. We now follow the same enthusiastic lover of the arts to Cincinnati, where in 1854 there was formed, under her leadership, an association of women for the purpose of founding and maintaining the "Cincinnati Academy of Fine Arts." Comparatively few of the names of the many women who belonged to this association have been preserved. This is to be much regretted, for they appear to have been the first body of women in America to appreciate the art-needs of the country, and to set about supplying those of their own city. During the first year they collected more than $9,000 for this purpose. The amount of zealous work which this implies can only be appreciated by those who have had a hand in raising for a purpose which does not appeal strongly to the popular mind, a similar sum in small subscriptions. Single donations of $100,000, when obtained at all, usually cost less effort on the part of the collector than a half a dozen collections of $5.00 each. In the sum of $9,221.45, raised by the Cincinnati women at this time, is not included the expense of a journey to Europe undertaken by Mrs. Peter at her own cost, expressly to make purchases for the infant gallery.

In the first year of its existence this Association opened a temporary exhibition of paintings loaned by citizens. It was plainly beyond the reach of the women interested to develop in its full dimensions the institution they had in view. But they knew the value of example; the work of even a single seed in a fruitful soil.

To give to this band of Cincinnati women the credit which is their due, it must be borne in mind that it was not until three years later than this—in 1857, namely—that even in England the idea of art applied to industrial pursuits crystallized, under the fostering care of the Prince Consort, into the grand institution known as the South Kensington Museum. Yet in one of the earliest appeals of the "Cincinnati Academy of the Fine Arts," it is stated that "a part of

the plan of the gallery is the establishment of a school of design, wherein art may be taught as an occupation, and from which genius and skill may go forth with the means of obtaining honorable livelihood by the exercise of their accomplishments and taste."

For their early grasp of this advanced idea the women of America, and, above all, of Cincinnati, have already received much grateful recognition. They deserve still more. Yet, with all our admiration for this band of noble women, we would not forget that without the munificent aid of noble men they would not have been able to carry their ideas into successful operation.

Even in 1876 the work of the School of Design, thus established, had grown to such proportions that the amateur work in over-glaze china painting, exhibited at the Centennial Exposition by Cincinnati women, attracted the attention of all interested in the industrial-art progress of our country. It is true that this work was then sadly inferior to the professional work of the same kind exhibited by older nations. Now—and with what honest pride we can say it!—the work of the Rockwood Company need not blush to find itself side by side with that of many Old World potteries of wide celebrity.

It was after the close of the Centennial Exposition that the Cincinnati women resolved to dissolve the original "Association," and start anew with the sole aim of advancing women's work. What the result of this, and similar efforts elsewhere have been will doubtless appear in another chapter of this book. The present chapter has only to do with the share borne by women in founding and endowing art institutions. In Cincinnati alone this roll of honor includes nearly 300 names.

In 1879 Miss McLaughlin and Mrs. Maria Longworth Nichols paid for the building of an under-glaze and of an over-glaze kiln at one of Cincinnati's common potteries. From this beginning came the establishment by Mrs. Nichols, during the next year, and afterwards maintaining it until it became self-supporting, of the now so justly-celebrated "Rockwood Pottery." Concerning the early history and achievements of this establishment our readers must be referred to an article by the Cincinnati Art Association's indefatigable secretary—Mrs. Elizabeth W. Perry—which was printed in Harper's Magazine for May, 1881. Since that time, however, its progress has been immense. The history of the last decade has been

one of constant progression, and the Rockwood wares have become a subject of pride to every patriotic American.

The men of our Great West have ever been proverbially generous in their estimate of women and women's work. Hence we are not surprised that a director of Chicago's promising "Art-Institute" should write—"We owe some of our most valued possessions to women. Our collection of casts, second in extent in the United States, is the gift of Mrs. A. M. H. Ellis. The greater part of our reference library on Fine Art is the gift of the same generous woman. The Society of Decorative Art, wholly of women, is making for us a fine collection of textile fabrics and laces. Many of our smaller gifts, in all lines, are from women; while the only free scholarship in our art school is that founded by the 'Woman's Club of Chicago,' for the girl graduates of our high schools."

Chicago's "Art Institute" is very young yet, but her women, as well as her men, are generous and public-spirited. Much is to be expected from them.

And now with a saddened heart—we turn from progressive Chicago to what has been termed "the least public-spirited city in our Union," our beautiful, yet almost art-less Capital.

In Washington there is no evidence of a general appreciation of art. Public buildings are imposing in design and magnificent in size and material; while statues of various degrees of merit, and demerit, abound in its charming plazas; but there are few paintings or sculptures worthy of preservation, and no art gallery save the Corcoran, which, fine as it is, is but a monument to the munificence of one man. In this building we find a room devoted to a fine miscellaneous collection of pictures, sculptures and objects of art, bequeathed by the late Mrs. Ogle Tayloe. We can but be grateful to her that she has not left the patronage of art in our nation's capital to be unrepresented by women. The chief pride of the Tayloe Collection is an original Stuart portrait of Washington, said to be the finest known.

There is little doubt that many women have contributed nobly to found and endow art institutions, whose labors and donations have been merged into those of public-spirited men. If the names of many who deserve remembrance are here omitted, we can but express our sincere regret. To such women, one and all, known and unknown, the thanks of a grateful country are due.

EXPOSITION NOTES.

Mrs. Potter Palmer.

CHAPTER XLVIII.

ADDRESS AT THE DEDICATORY CEREMONIES,

OCTOBER 21, 1892.

BY MRS. POTTER PALMER,

President of the Board of Lady Managers, World's Columbian Commission.

Mrs. Potter Palmer needs no introduction to the women of America. As President of the Board of Lady Managers of the World's Columbian Exposition, her efficient labors, executive ability and constant courtesy, have gained for her the admiration of all who have been so favored as to make either her personal or official acquaintance. It is very fitting that this Exposition Souvenir should include her felicitous address at the Dedicatory Ceremonies.—ED.

OFFICIAL representation for women, upon so important an occasion as the present, is unprecedented. It seems peculiarly appropriate that this honor should have been accorded our sex when celebrating the great deeds of Columbus, who, inspired though his visions may have been, yet required the aid of an Isabella to transform them into realities.

The visible evidences of the progress made since the discovery of this great continent will be collected six months hence in these stately buildings now to be dedicated.

The magnificent material exhibit, the import of which will presently be eloquently described by our orators, will not, however, so vividly represent the great advance of modern thought as does the fact that man's "silent partner" has been invited by the Government to leave her retirement to assist in conducting a great national enterprise. The provision of the Act of Congress that the Board of Lady Managers appoint a jury of her peers to pass judgment upon woman's work, adds to the significance of the innovation, for never before was it thought necessary to apply this fundamental principle of justice to our sex.

Realizing the seriousness of the responsibilities devolving upon it, and inspired by a sense of the nobility of its mission, the Board has, from the time of its organization, attempted most thoroughly and most conscientiously to carry out the intentions of Congress.

It has been able to broaden the scope of its work and extend its influence through the co-operation and assistance so generously furnished by the Columbian Commission and the Board of Directors of the Exposition. The latter took the initiative in making an appropriation for the Woman's Building, and in allowing the Board to call attention to the recent work of women in new fields by selecting from their own sex the architect, decorators, sculptors and painters to create both the building and its adornments.

Rivalling the generosity of the Directors, the National Commission has honored the Board of Lady Managers by putting into its hands all of the interests of women in connection with the Exposition, as well as the entire control of the Woman's Building.

In order the more efficiently to perform the important functions assigned it, the Board hastened to secure necessary co-operation. At its request women were made members of the World's Fair Boards of almost every State and Territory of the Union. Inspired by this success at home, it had the courage to attempt to extend the benefits it had received to the women of other countries. It officially invited all foreign governments which had decided to participate in the Exposition to appoint committees of women to co-operate with it. The active help given by the Department of State was invaluable in promoting this plan, the success of which has been notable, for we now have under the patronage of royalty, or the heads of Government, committees composed of the most influential, intellectual and practical women in France, England, Germany, Austria, Russia, Italy, Holland, Belgium, Sweden, Norway, Portugal, Japan, Siam, Algeria, Cape Colony, Ceylon, Brazil, the Argentine Republic, Cuba, Mexico and Nicaragua, and although committees have not yet been announced, favorable responses have been received from Spain, Colombia, Ecuador, Venezuela, Panama and the Sandwich Islands.

No organization comparable to this has ever before existed among women. It is official, acting under Government authority and

sustained by Government funds. It is so far-reaching that it encircles the globe.

Without touching upon politics, suffrage or other irrelevant issues, this unique organization of women for women will devote itself to the promotion of their industrial interests. It will address itself to the formation of a public sentiment, which will favor woman's industrial equality, and her receiving just compensation for services rendered. It will try to secure for her work the consideration and respect which it deserves, and establish her importance as an economic factor. To this end, it will endeavor to obtain and install in these buildings exhibits, showing the value of her contributions to the industries, sciences and arts, as well as statistics giving the proportionate amount of her work in every country

Of all the changes that have resulted from the great ingenuity and inventiveness of the race, there is none that equals in importance to woman, the application of machinery to the performance of the never-ending tasks that have previously been hers. The removal from the household to the various factories where such work is now done, of spinning, carding, dyeing, knitting, the weaving of textile fabrics, sewing, the cutting and making of garments, and many other laborious occupations, has enabled her to lift her eyes from the drudgery that has oppressed her since prehistoric days.

The result is that women as a sex have been liberated. They now have time to think, to be educated, to plan and pursue careers of their own choosing. Consider the value to the race of one-half of its members being enabled to throw aside the intolerable bondage of ignorance that has always weighed them down! See the innumerable technical, professional, and art schools, academies and colleges, that have been suddenly called into existence by the unwonted demand! It is only about 100 years since girls were first permitted to attend the free schools of Boston. They were then allowed to take the places of boys for whom the schools were instituted, during the season when the latter were helping to gather in the harvest.

It is not strange that woman is drinking deeply of the long-denied fountain of knowledge. She had been told, until she almost believed it, by her physician, that she was of too delicate and nervous an organization to endure the application and mental strain of the school

room—by the scientist that the quality of the gray matter of her brain would not enable her to grasp the exact sciences, and that its peculiar convolutions made it impossible for her to follow a logical proposition from premise to conclusion—by her anxious parents that there was nothing that a man so abominated as a learned woman, nothing so unlovely as a blue-stocking, and yet she comes, smiling from her curriculum with her honors fresh upon her, healthy and wise, forcing us to acknowledge that she is more than ever attractive, companionable, and useful.

What is to be done with this strong, self-poised creature of glowing imagination and high ideals, who evidently intends, as a natural and inherent right, to pursue her self-development in her chosen line of work? Is the world ready to give her industrial and intellectual independence, and to open all doors before her? The human race is not so rich in talent, genius, and useful curative energy, that it can afford to allow any considerable proportion of these valuable attributes to be wasted or unproductive, even though they may be possessed by women.

The sex which numbers more than one-half the population of the world is forced to enter the keen competition of life with many disadvantages, both real and fictitious. Are the legitimate compensation and honors that should come as the result of ability and merit to be denied on the untenable ground of sex aristocracy?

We are told by scientists that the educated eye and ear of to-day are capable of detecting subtle harmonies and delicate gradations of sound and color that were imperceptible to our ancestors; that artists and musicians will consequently never reach the last possible combination of tones, or of tints, because their fields will widen before them, disclosing constantly new beauties and attractions. We cannot doubt that human intelligence will gain as much by development; that it will vibrate with new power because of the uplifting of one-half of its members—and of that half, which is, perhaps, conceded to be the more moral, sympathetic, and imaginative—from darkness into light.

As a result of the freedom and training now granted them, we may confidently await, not a renaissance, but the first blooming of the perfect flower of womanhood. After centuries of careful pruning

into conventional shapes, to meet the requirements of an artificial standard, the shears and props have been thrown away. We shall learn by watching the beauty and the vigor of the natural growth in the open air and sunshine, how artificial and false was the ideal we had previously cherished. Our efforts to frustrate Nature will seem grotesque, for she may always be trusted to preserve her types. Our utmost hope is, that woman may become a more congenial companion and fit partner for her illustrious mate, whose destiny she has shared during the centuries.

We are proud that the statesmen of our own great country have been first to see beneath the surface and to understand that the old order of things has passed away, and that new methods must be inaugurated. We wish to express our thanks to the Congress of the United States for having made this great step forward, and also for having subsequently approved and endorsed the plans of the Board of Lady Managers, as was manifested by their liberal appropriation for carrying them out.

We most heartily appreciate the assistance given us by the President of the United States, the Department of State, and our foreign Ministers. We hope to have occasion to thank all of the other great departments of the Government before we finish our work.

Even more important than the discovery of Columbus, which we are gathered together to celebrate, is the fact that the general Government has just discovered woman. It has sent out a flash-light from its heights, so inaccessible to us, which we shall answer by a return signal when the Exposition is opened. What will be its next message to us?

COLUMBIA'S BANNER.

ODE FOR COLUMBUS DAY.

BY EDNA DEAN PROCTOR.

"Furnished for the National Columbian Public School Celebration by the *Youth's Companion*." Permission is kindly granted by the editors to re-print the poem in the Souvenir.

"God helping me," cried Columbus, "though fair or foul the breeze,
I will sail and sail till I find the land beyond the western seas!"
So an eagle might leave its eyry, bent, though the blue should bar,
To fold its wings on the loftiest peak of an undiscovered star!
And into the vast and void abyss he followed the setting sun;
Nor gulfs nor gales could fright his sails till the wondrous quest was done.
But Oh, the weary vigils, the murmuring, torturing days,
Till the Pinta's gun, and the shout of "Land!" set the black night ablaze!
Till the shore lay fair as Paradise in morning's balm and gold,
And a world was won from the conquered deep, and the tale of the ages told!
Uplift the starry Banner! The best age is begun!
We are the heirs of the mariners whose voyage that morn was done.
Measureless lands Columbus gave and rivers through zones that roll,
But his rarest, noblest bounty was a New World for the Soul!
For he sailed from the Past with its stifling walls, to the Future's open sky.
And the ghosts of gloom and fear were laid as the breath of heaven went by;
And the pedant's pride and the lordling's scorn were lost in that vital air,
As fogs are lost when sun and wind sweep ocean blue and bare;
And Freedom and larger Knowledge dawned clear, the sky to span,
The birthright, not of priest or king, but of every child of man!
Uplift the New World's Banner to greet the exultant sun!
Let its rosy gleams still follow his beams as swift to west they run,
Till the wide air rings with shout and hymn to welcome it shining high,
Aud our eagle from lone Katahdin to Shasta's snow can fly
In the light of its stars as fold on fold is flung to the autumn sky!
Uplift it! Youths and Maidens, with songs and loving cheers;
Through triumphs, raptures, it has waved, through agonies and tears.

Columbia looks from sea to sea and thrills with joy to know
Her myriad sons, as one, would leap to shield it from a foe!
And you who soon will be the State, and shape each great decree,
Oh, vow to live and die for it, if glorious death must be!
The brave of all the centuries gone this starry Flag have wrought;
In dungeons dim, on gory fields, its light and peace were bought;
And you who front the future—whose days our dreams fulfill—
On Liberty's immortal height, oh, plant it firmer still!
For it floats for broadest learning; for the soul's supreme release;
For law disdaining license; for righteousness and peace;
For valor born of justice, and its amplest scope and plan
Makes a queen of every woman, a king of every man!
While forever, like Columbus, o'er Truth's unfathomed main
It pilots to the hidden isles, a grander realm to gain.
Ah! what a mighty trust is ours, the noblest ever sung,
To keep this Banner spotless its kindred stars among!
Our fleets may throng the oceans—our forts the headlands crown—
Our mines their treasures lavish for mint and mart and town—
Rich fields and flocks and busy looms bring plenty, far and wide—
And statelier temples deck the land than Rome's or Athens' pride—
And science dares the mysteries of earth and wave and sky—
Till none with us in splendor and strength and skill can vie;
Yet, should we reckon Liberty and Manhood less than these,
And slight the right of the humblest between our circling seas—
Should we be false to our sacred past, our Fathers' God forgetting,
This Banner would lose its luster, our sun be nigh his setting!
But the dawn will sooner forget the east, the tides their ebb and flow,
Than you forget our Radiant Flag and its matchless gifts forego!
Nay! you will keep it high-advanced with ever brightening sway—
The Banner whose light betokens the Lord's diviner day—
Leading the nations gloriously in Freedom's holy way!
No cloud on the field of azure—no stain on the rosy bars-
God bless you, Youths and Maidens, as you guard the Stripes and Stars!

CHAPTER XLIX.

THE PURPOSES OF THE BOARD OF LADY MANAGERS OF THE WORLD'S COLUMBIAN COMMISSION.

THE Board of Lady Managers of the World's Columbian Commission, having been created and authorized by the concurrent action of Congress and the Columbian Commission, to take entire charge of the interests of women at the coming Exposition, desires to develope to the fullest extent the grand possibilities which have been placed within its reach.

The Board wishes to mark the first participation of women in an important national enterprise, by preparing an object lesson to show their progress made in every country of the world, during the century in which educational and other privileges have been granted them and to show the increased usefulness that has resulted from the enlargement of their opportunities.

It is of the first importance that such a representative collection be secured from every country as will give an adequate idea of the extent and value of what is being done by women in the arts, sciences and industries. We shall thus aim to show to the breadwinners, who are fighting unaided the battle of life, the new avenues of employment that are constantly being opened to women, and in which of these their work will be of the most distinct value by reason of their natural adaptability, sensitive and artistic temperaments, and individual tastes; what education will best enable them to enjoy the wider opportunities awaiting them and make their work of the greatest worth, not only to themselves but to the world.

The Board of Lady Managers, therefore, invites the women of all countries to participate in this great exhibit of woman's work, to the end that it may be made not only national, but universal, and that all may profit by a free comparison of methods, agencies and results.

The Board has decided that in the general Exposition buildings, where the competitive exhibits will be placed, it will not separate the exhibit of women's work from that of men, for the reason that as women are working side by side with men in all the factories of the world, it would be practically impossible, in most cases, to divide the finished result of their combined work; nor would women be satisfied with prizes unless they were awarded without distinction as to sex, and as the result of fair competition with the best work shown. They are striving for excellence, and desire recognition only for demonstrated merit. In order, however, that the enormous amount of work being done by women may be appreciated, a tabulated statement will be procured and shown with every exhibit, stating the proportion of woman's work that enters into it.

The Board of Lady Managers has been granted by Act of Congress the great and unusual privilege of appointing members of each jury to award prizes for articles into which woman's work enters. The number of women on each jury will be proportioned to the amount of work done by women in the corresponding department of classification. The statement as to the amount of their work will therefore be of double significance, for in addition to the impressive showing of how large a proportion of the heavy work of the world is being performed by the weaker sex, it will also determine the amount of jury representation to which the Board is entitled.

Besides the foregoing extensive exhibit, women will have another opportunity of displaying work of superior excellence in a very advantageous way in the Woman's Building, over which the Board of Lady Managers will exercise complete control. In its central gallery it is intended to have grouped the most brilliant achievements of women from every country and in every line of work. Exhibits here will be admitted only by invitation, which will be considered the equivalent of a prize. No sentimental sympathy for women will cause the admission of second-rate objects, for the highest standard of excellence is to be here strictly maintained. Commissions of women organized in all countries, as auxiliaries to the Board of Lady Managers, will be asked to recommend objects of special excellence produced by women, and producers of such successful work will be invited to place specimens in the gallery of the Woman's Building.

In order to disprove the frequently made statement that women do not possess creative minds, it is desired that we show (what archæologists concede to be true) that the industrial arts, among all primitive peoples, were almost exclusively invented and carried on by women.

They originated the art of cooking and the preparation of food, including the grinding of grain and the making of bread; the curing of skins and furs and the shaping of them into garments; the invention and use of needles, and the twisting of various fibres into threads for sewing and knitting; the weaving of textile fabrics; the use of vegetable dyes; the art of basket-making; the modelling of clay into jars and vases for domestic use, and also their ornamentation and decoration.

When these arts became profitable they were appropriated by men. It is desirable, therefore, that we show the chronological history of the origin, development and progress of the industries carried on by women from the earliest time down to the present day.

Not only has woman become an immense, although generally unrecognized, factor in the industrial world, but hers being essentially the arts of peace and progress, her best work is shown in the numberless charitable, reformatory, educational and other beneficent institutions which she has had the courage and the ideality to establish for the alleviation of suffering, for the correction of many forms of social injustice and neglect, and for the reformation of long established wrongs. These institutions exert a strong and steady influence for good, an influence which tends to decrease vice, to make useful citizens of the helpless or depraved, to elevate the standard of morality, and to increase the sum of human happiness; thus most effectively supplementing the best efforts and furthering the highest aims of all government.

All organizations of women must be impressed with the necessity of making an effective showing of the noble work which each is carrying on. We especially desire to have represented, in the rooms reserved for that purpose, the educational work originated or carried on by women, from the Kindergarten organization up to the highest branches of education, including all schools of applied science and art, such as training schools for nurses, manual training, industrial art and cooking schools, domestic economy, sanitation, etc. When

not practically exhibited, the work of all such organizations will be shown by maps, charts, photographs, relief models, etc.; but it is earnestly hoped that one, at least, the most representative institution in each of these branches, will be shown from every country, in order that a comparison may be made of methods and results.

NOT MATTER, BUT MIND.

THE WOMAN'S BRANCH OF THE WORLD'S CONGRESS AUXILIARY.

MRS. POTTER PALMER, PRESIDENT. MRS. CHARLES HENROTIN, VICE-PRESIDENT.

NOTE.—Mixed Committees are not appointed, but Committees of Women are appointed to take action on appropriate subjects.

THE FOLLOWING ARE THE

COMMITTEES OF THE WOMAN'S BRANCH OF THE AUXILIARY,

WITH THE CHAIRMEN:

The Woman's General Committee on World's Congresses,
Mrs, Potter Palmer, *Chairman.*
The Woman's World's Congress Committee on Art,
Miss Sarah H. Hallowell, *Chairman.*
The Woman's World's Congress Committee on Education,
Mrs. Henry M. Wilmarth, *Chairman.*
The Woman's World's Congress Committee on Manual and Art Education,
Miss Josephine C. Locke, *Chairman.*
The Woman's World's Congress Committee on Kindergarten Education,
Mrs. E. W. Blatchford, *Chairman.*
The Woman's World's Congress Committee on Higher Education,
Mrs. Harriet C. Brainard. *Chairman.*
The Woman's World's Congress Committee on Government and Law Reform,—Mrs. Myra Bradwell, *Chairman.*
The Woman's World's Congress Committee on Literature,
Mrs. Charles Henrotin, *Chairman.*
The Woman's World's Congress Committee on Labor
Mrs. J. D. Harvey, *Chairman.*

The Woman's World's Congress Committee on General Medicine and Surgery,—Dr. Sarah Hackett Stevenson, *Chairman.*
The Woman's World's Congress Committee on Homeopathic Medicine and Surgery,—Dr. Julia Holmes Smith, *Chairman.*
The Woman's World's Congress Committee on Public Health, Dr. Sarah H. Brayton, *Chairman.*
The Woman's World's Congress Committee on Dentistry, Dr. H. F. Lawrence, *Chairman.*
The Woman's World's Congress Committee on Pharmacy, Dr. Ida H. Roby, *Chairman.*
The Woman's World's Congress Committee on Medical Jurisprudence. Dr. Harriet C. B. Alexander, *Chairman.*
The Woman's World's Congress Committee on Moral and Social Reform, Mrs. J. M. Flower, *Chairman.*
The Woman's World's Congress Committee on Music, Mrs. George B. Carpenter, *Chairman.*
The Woman's World's Congress Committee on the Daily Press, Miss Mary H. Krout, *Chairman.*
The Woman's World's Congress Committee on Religion, Rev. Augusta J. Chapin, *Chairman.*
The Woman's World's Congress Committee on Christian Missions, Mrs. Franklin W. Fisk, *Chairman.*
The Woman's World's Congress Committee on Science and Philosophy, Mrs. Caroline K. Sherman, *Chairman.*
The Woman's World's Congress Committee on Indian Ethnology, Miss Emma C. Sickels, *Chairman.*
The Woman's World's Congress Committee on Temperance, Miss Frances E. Willard, *Chairman.*
The Woman's World's Congress Committee on Municipal Order, Mrs. Henry Wade Rogers, *Chairman.*
The Woman's World's Congress Committee on Household Economics, Mrs. John Wilkinson, *Chairman.*
The Woman's World's Congress Committee on Reception, Mrs. George L. Dunlap, *Chairman.*

THE WOMAN'S GENERAL COMMITTEE ON WORLD'S CONGRESSES.

MRS. POTTER PALMER, *Chairman.*
MRS. CHARLES HENROTIN, *Vice-Chairman.*

Miss Frances E. Willard,
Dr. Sarah Hackett Stevenson,
Mrs. John C. Coonley,
Mrs. Henry M. Wilmarth,
Mrs. A. L. Chetlain,
Mrs. Myra Bradwell,
Mrs. J. M. Flower,
Mrs. O. W. Potter,
Mrs. R Hall McCormick,
Mrs. Wirt Dexter,
Mrs. Leander Stone,
Miss Nina Gray Lunt.

Miss N. Halsted, *Secretary of the Committee.*

CHAPTER L.

THE WOMAN'S BUILDING.

THE Woman's Building is situated near one of the principal entrances to the Exposition grounds and on one side of the grand quadrangle around which the main buildings are placed. It commands from its balconies and roof garden a superb view of the Exposition grounds, buildings, and the lake beyond. The building is 400 feet long and 200 feet wide, and was constructed for the Board of Lady Managers by the directors at a cost of $200,000.

It is intended that this building and all its contents shall be the inspiration of woman's genius, and that in it shall be provided all conveniences and comforts for women during the time of the Exposition. The design was selected from a number of competitive sketches submitted by women architects. It has both land and water entrances, and from the vestibule at each of these entrances one enters the main gallery, which occupies the center of the building, opening to the great sky-light in the roof and surrounded by a colonnade on the second floor. This gallery will be devoted to showing the most distinguished work that has been created by women.

Distinct impetus has already been given to woman's work in various directions by the helpful policy pursued by the Board. Their work as architects has already been much commented on, and will have superb illustration at the time of the fair. A woman was employed to model the caryatides supporting the roof garden, and competition has been invited among women for the statuary above the roof line, and the relief compositions in the main pediments of the building. Several large surfaces adapted to mural painting have been intrusted to such women as have sufficient experience to warrant their being entrusted with so important a task. They will furnish most of the interior structural decorations.

There has been an opportunity given to those desiring it, to incorporate intended exhibits in the construction of the building, in a manner both practical and artistic—such, for instance, as carved wainscoting and balustrades for the staircases, opened carved screens, ornamental iron and brass work, hardware, decorative tapestries and panels, etc.

The Woman's Building contains ample social headquarters, parlors, balconies, and roof gardens; reading, writing, and committee rooms; a great congress hall in which organizations and clubs of women may meet for the interchange of ideas and to hear addresses by distinguished visitors; headquarters for the press women, etc. These with many other features of interest are offered freely to all women.

One room is reserved for a library of books by women, and another for the records and statistics of such employments in which women are engaged, as can not well be exhibited. There is also a model hospital, with women physicians and trained nurses in attendance, and adjoining it a Department of Public Comfort for the care of women and children overcome by fatigue or sudden illness. The systems of the various training schools for nurses is shown in the model hospital, which will be conducted by these training schools, each in turn. Lectures will also be given, and demonstration of the various details of the care of a sick room, etc.

The Kindergarten room is assigned to the various associations which may desire to show their work, the time being divided equally among them.

There is a model kitchen with perfect sanitary appliances and ventilation, all modern conveniences and labor-saving devices. In this kitchen demonstration lessons in cooking will be given by various associations. The bills of fare will be put in the hands of scientists, and their cost, nutriment, etc., thoroughly discussed.

For the benefit of artisans and designers there has been secured a loan collection of old lace, embroideries, fans, jewels, silver, etc.

THE CHILDREN'S BUILDING.

THE plan and scope of the Children's Building, which at its inception was but vaguely outlined, has crystallized into definite form.

The Children's Building is intended to be, primarily, an educational exhibit. As the Transportation Building exhibits all the marvellous improvements in methods of transportation, from the cumbrous cart drawn by oxen, to the palace car equipped with every luxury and convenience the genius of man can devise, so the Children's Building aims to exhibit the most improved methods adopted in the light of the nineteenth century for the rearing and education of children.

It is intended that the exhibition shall be as complete as possible, commencing with the infant at its earliest and most helpless stage. This department will be in charge of Miss Maria M. Love of Buffalo, a member of the Board of Woman Managers of New York. Miss Love will carry on a model crèche. A large, light, and airy room will be devoted to the crèche. In this will be demonstrated the most healthful, comfortable, and rational system of dressing and caring for young children.

Short lectures will be given upon their food, clothing, and sleeping arrangements, and in connection with the crèche will be an exhibition of infants' clothing of all nations and times, their cradles and other furniture.

As the child grows and its mental faculties develop, the kindergarten succeeds the crèche; in the gracious atmosphere of its intelligent training the child-nature expands and develops symmetrically. This department of child-life will be demonstrated in the most complete manner by the International Kindergarten Association.

The kindergarten under their management will be fitted up in the most attractive manner. All the latest apparatus necessary to the best exposition of the work will be provided by the Association. Little children developing daily their intellectual and moral faculties unconsciously, by means of most fascinating entertainments, will be an object lesson of great practical value to the mothers and others having the care of children.

Closely allied to the kindergarten is the kitchengarden. Miss Emily Huntington of New York, the founder of this system of education will conduct a kitchengarden, where classes of little folks will be taught the useful arts of homekeeping—in so interesting and delightful a manner will sweeping, dusting, bedmaking and cooking be taught, that what might otherwise be an irksome task to children becomes a most delightful recreation.

For older children there will be a slojd, supported by Mrs. Quincy Shaw, and conducted by Miss Pingree, both well-known workers in the charities of Boston. Here will be an exhibit of wood-carving.

Physical development will be ably illustrated by Charles Bary, President World's Fair Commission North American Turner-Bund. His interesting classes will inspire many a lad to seek after that physical perfection that was the pride of the Greeks and Romans.

Mrs. Clara Doty Bates, chairman of the committee of literature for children, of the Congress Auxiliary, has charge of the library, and will fit it up tastefully, providing a full supply of children's literature. A large number of portraits of the most eminent authors of children's books will adorn the walls. Here will be found the books of all lands, and in all languages, their newspapers, periodicals, etc.

A request sent out by the Board of Lady Managers to foreign countries, asking contributions of children's literature, met with a prompt response.

Pennsylvania will equip and maintain a department in the Children's Building showing the wonderful progress that has been made in teaching very young deaf mutes to speak. Miss Mary Garret, secretary of the Home for Teaching Deaf Mutes to Speak, will be in charge of this department. Daily demonstrations will be given.

There will be conducted a department of Public Comfort in connection with the Children's Building, intended especially for the benefit of children. Infants and small children will be received, and placed in the care of competent nurses, who will provide for all their wants while their mothers are visiting the various departments of the Exposition.

For the amusement of visiting children there will be a large playground on the roof; this will be inclosed with a strong wire netting, so the children will be perfectly safe. The playground will be very attractive, ornamented with vines and flowers. Within the inclosure butterflies and birds will flit about unconfined. Here, under cover, will be exhibited toys of all nations, from the rude playthings of Esquimaux children to the wonderful toys which at once instruct and amuse. These toys will be used to entertain the children. This department will be maintained by the Illinois Woman's Exposition Board.

The building will have an assembly-room, containing rows of little chairs, and a platform from which stereopticon lectures will be given to the older boys and girls, about foreign countries, their languages, manners and customs, and important facts connected with their history. These talks will be given by kindergarteners, who will then take the groups of children to see the exhibits from the countries about which they have just heard. Mr. T. H. McAllister of New York has generously donated the use of the most approved stereopticon for this purpose, and the services of an operator of the same for the entire Exposition. This audience-room will also be available for musical, dramatic and literary entertainments, which will be carefully planned to suit the intelligence of children of varying ages

EXHIBITS BY WOMEN.

THE Centennial Exposition in Philadelphia, and the Cotton Centennial in New Orleans, were greatly aided by the participation of able committees of women, which created what they termed the "Woman's Department," wherein was installed a collective exhibit of all the interesting and meritorious work by women that could be brought together. This Woman's Department proved so useful and attractive that the co-operation of women in exposition work was recognized as a valuable addition, and in consequence, the original Act of Congress providing for the celebration of the quadro-centennial, created an official organization known as "THE BOARD OF

LADY MANAGERS." When this Board first assembled to organize its work for the Columbian Exposition, it was found that, though the previous work had been most effective, the impelling law of progress demanded a different plan of action for the coming Exposition. Established precedent had to be thrown aside and new methods of usefulness created. This proved to be necessary because of the strong sentiment among those most interested, against taking the exhibits of women from the general buildings and placing them apart in a "Woman's Department." Women who were doing the most creditable work in the arts and industries strenuously opposed such a separation, and insisted that their exhibits should be so placed as to compete with the best and most successful productions in all departments of classified exhibits without regard to sex distinction. As in some classes of work women are not credited with having arrived at a degree of excellence equal to that of men, a competition among women only would result in the award of premiums to articles which would not necessarily have been successful if entered in a general competition. In an international competitive exhibition, the object is to honor the highest grade of work only, and thereby give it an international reputation, and added commercial value. This intention might, therefore, be entirely defeated, in case of a competition restricted to women only.

It was thus found that not only would the best of women's work be withheld from a "Woman's Department," but the loss in amount would be equally disastrous. A moment's consideration of the facts shows that a vast proportion of the labor of the world is performed by men and women in conjunction, whose work is consequently indistinguishably blended in the finished product. We could not, if we would, separate the warp from the woof of the fabric over which men and women have toiled side by side. To exhibit what women accomplish alone would result in so meager and unjust a representation of their usefulness as to do them great discredit. The first important decision, therefore, of the Board of Lady Managers, was against having a "Woman's Department" to contain a separate exhibit of the work of women.

This Board, having been created by the general Government, and given by Congress, the National Commission, and the Directory,

unusual powers and duties, felt impelled, because of these enlarged opportunities, to undertake a plan of work correspondingly broad. By the various enactments of these bodies, the lady managers were made co-ordinate officers with the Commission in every department of the Exposition. To the Board, all applications by women are made for space for exhibits, buildings, etc. They were given the appointment of members of the Jury of Awards, and, in general, entire charge of the interests of women in connection with the Exposition, as well as the absolute control of the Woman's Building.

It was decided, in view of the powers conferred upon it, that the main functions of the Board should be

First. To secure after careful investigation, and by solicitation when necessary, the adequate and complete presentation in the general Exposition buildings of all the creditable work being done by women in every line of industrial, scientific, and artistic work.

Second. To secure statistics and all interesting data connected with their exhibition in the various departments, to the end that a comprehensive idea may be given of the large proportion of the heavy work of the world, which is being performed by the weaker sex, together with an approximate idea of its variety, excellence, and commercial value.

Third. To interest itself in all applications from women and from manufacturers representing women's work, and to see that they are accepted, whenever possible.

Fourth. To see that women's exhibits are assigned satisfactory locations in the different departments.

Fifth. To appoint the proportion of jurors to which the Board is entitled in every department in which women are contributors, in order that an intelligent and discriminating jury service may be secured.

Sixth. To forward in every way possible the interests of women in the Exposition.

One of the cherished ideals of the Board is to remove the present erroneous and injurious impression that women are doing little skilled labor, or little steady and valuable work, and that they consequently are not to be taken seriously into consideration when dealing with industrial problems; that they never learn to do anything

thoroughly well, and that therefore the small compensation given them is a just and proper equivalent for their services, because it has no abstract commercial value. An effort will be made to demonstrate that their labor is a fixed and permanent element and an important factor in the industrial world, and must be carefully studied in its relations to the general whole. Upon a strong presentation of the facts, it is hoped that a healthy public sentiment may be created which will condemn the disproportionate wages paid men and women for equal services. The Board particularly wishes to call attention to the necessity of providing technical training to fit women to occupy superior positions, and to elevate them above the plane of drudgery which they still occupy in many industries. Special interest will be felt in all technical schools in which designing, pattern-making, and applied art are taught, as well as those which look to better and more economical methods in housekeeping, cooking, sanitation, and all that tends to increase the comfort and attractiveness of even the simplest homes.

In order that the range of exhibits may be as varied, interesting, and significant as desired, it was essential that all women and associations of women should actively coöperate with and assist the Board, and they have been cordially invited to do so. Women engaged in unusual and interesting lines of work have been induced to exhibit, and manufacturers employing large numbers of women have been urged to send a special exhibit which will show at their best, the women employed by them.

Foreign committees coöperating with the Board have sent to their Royal Commissions (accompanied by strong indorsements) such applications from women as they wish to have included in the general exhibit. This includes a representation of all the creditable work done in every line by the women of their country. The Board of Lady Managers feels that it will accomplish its most useful work for all women by preparing such a fine exhibit for the general buildings as will show the amount and value of the work of women in the various industries.

What, then, may be asked, is the use of the Woman's Building, since the Board of Lady Managers has such powers and responsibilities in the main Exposition buildings, in which a complete exhibit of all work done by women is to be placed?

Having been given this beautiful building, the Board resolved that it should be used to emphasize the great and hitherto unacknowledged services rendered by women to the arts, sciences, and industries of the world during past centuries as well as the present.

It is the intention to make in the Woman's Building an exhibit which will clear away existing misconceptions as to the originality and inventiveness of women, and to demonstrate that while they have been largely occupied as home-makers and not trained or educated for industrial or artistic pursuits, yet the adaptability and talent of many have been so pronounced as to enable them to surmount the artificial barriers and limitations which have hemmed them in. Their achievements in many departments have been so marked as to have influenced their own and succeeding eras. The footsteps of women are traced from prehistoric times to the present, and their intimate connection shown with all that has tended to promote the development of the race, even though they have worked under the most disadvantageous conditions. It is here shown that women, among all the primitive peoples, were the originators of most of the industrial arts, and that it was not until these became lucrativc that they were appropriated by men, and women pushed aside. While man, the protector, was engaged in fighting, or the chase, woman constructed the rude semblance of a home. She dressed and cooked the game, and later, ground the grain between the stones and prepared it for bread. She cured and dressed the skins of animals, and fashioned them awkwardly into garments. Impelled by the necessity for its use, she invented the needle, and twisted the fibres of plants into thread, She invented the shuttle, and used it in weaving textile fabrics, in which were often mingled feathers, wool and down, which contributed both to the beauty and warmth of the fabric. She was the first potter, and moulded clay into jars and other utensils for domestic purposes, drying them in the sun. She originated basket-making, and invented such an infinite variety of beautiful forms and decorations as to put to shame modern products. She learned to ornament these articles of primitive construction by weaving in feathers of birds, by a very skilful embroidery of porcupine quills and vegetable fibres, and by the use of vegetable dyes. Especial attention will be called to these early inventions of women by means of an

ethnological display in the Woman's Building, which will supplement the race exhibit made in the Department of Ethnology.

The influence, during classic and mediæval times, of the noted poets, philosophers, artists and musicians of our sex, such as Sappho and Hypatia, will be illustrated by their portraits, and by what remains to us of their illuminated manuscripts, miniatures, music, books of poetry, romance and history, etc.; textile fabrics, elaborate embroideries, drawn work, rare tapestries and the various rare laces that have been produced in almost every country and era. An effort has been made to procure the originals or reproductions of the various objects which have had an influence on the times in which they were produced. For instance, the old Bayeux tapestry, made by Matilda of Flanders and her maidens, which is the best and most authentic history of the conquest of England by her husband, William the Conqueror, and is constantly referred to by every authority treating of the military science, arms, accoutrements, costumes and the manners and customs of that day. An effort has been made also to procure reproductions of the statues made for the Strasburg Cathedral by Sabina von Steinbach, daughter and assistant of the architect of the cathedral. To her is ascribed the change from the stiff mediæval angles which then prevailed, to the graceful, flowing lines that followed; also, of the remarkable book prepared in the twelfth century by the Abbess Herrad, which contained a compendium of all the knowledge of that day, and was illustrated by illuminations, and which was undoubtedly the origin of the modern encyclopædia. The reproductions of the models in wax of the human anatomy, made by a young female student in the fifteenth century, which are contained in the Bologna Museum, and the records of the women who were professors in the Italian universities in the fifteenth century, together with innumerable similar notable objects from different countries, will prove of great interest. The Board has endeavored to secure illustrations of all such objects through its home and foreign committees, and valuable material has been brought to light, showing unusual and interesting work done by women in many unexpected fields.

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